

# LETTERS

FROM THE  
DUCHESS DE CRUI AND OTHERS,  
ON  
SUBJECTS MORAL AND ENTERTAINING.

WHEREIN THE  
CHARACTER OF THE FEMALE SEX,

WITH  
Their RANK, IMPORTANCE, and CONSEQUENCE,

IS STATED,  
And their RELATIVE DUTIES in LIFE are enforced.

By Lady MARY WALKER.

The THIRD EDITION corrected. <sup>K</sup>

V O L . I .

D U B L I N .

PRINTED FOR S. PRICE, W. AND H. WHITESTONE,  
R. FITZSIMONS, T. WILKINSON, J. WILLIAMS,  
W. COLLES, W. WILSON, C. JENKIN,  
T. WALKER, E. CROSS, R. MONCRIEFFE,  
P. HIGLY, E. MACKELRATH, J. EISHAW,  
J. BEATTY, C. TALBOT, J. PARKER,  
AND J. NORMAN.

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M DCC LXXIX.

*W.R.D.*



# L E T T E R S

FROM THE

DIRECTOR OF THE LONDON AND WEST INDIA

SUBJECTS MORAL AND ENTERTAINING

AND IN THE

CHARACTER OF THE FEMALE SEX

WITH

THEIR MANNERS, IMPROVEMENTS, AND CONVERSATIONS



By MISS MARY WALKER.

The Third Edition corrected.

VOL. I.

D. U. B. L. I. N.

PRINTED FOR S. PRIDE, W. AND N. WHITSTONE,  
R. THOMSON, T. WILKINSON, J. WILKINSON,  
W. COLLIER, W. WATSON, C. JENNINS,  
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J. WATSON, J. WATSON, J. WATSON,  
J. WATSON, C. WATSON, J. WATSON,  
AND J. WATSON.

M DCC LXXXI.

26

D E D I C A T I O N

TO THE

Q U E E N.

M A D A M,

THE world may condemn my performance, but it must applaud my choice in this address. Although it may be easy to baffle, or evade the force of my written arguments, respecting the eminent qualifications of women, yet the fact will remain indisputable, when they contemplate those of your Majesty.

I am perfectly sensible of the necessity of making an apology to your Majesty, for this presumption; but since I am unable to acquit myself as I wish, I intreat from your goodness that *indulgence*, which I cannot expect from your *justice*;

A 2

and

V DEDICATION.

and that you will be graciously pleased  
to accept this, my first performance  
which is most humbly offered, by

Your Majesty's most devoted,

M E U

most obedient, and

most humble servant,

MADAM

MARY WALKER.



PREFACE  
TO THE  
PUBLISHED.

**T**HESE Letters stand so much in need of an apology, that the author assures her readers, they should not have been troubled with them upon any consideration of her own. They were written in her nursery, surrounded by her children, for whose use only they were originally intended. Her friends wished her to commit them to press; but the dread of such an undertaking, the knowledge of the world, and of herself prevented her compliance, till, being farther importuned, she acquiesced, with this difference, that she has given them another dress, because few books are read but romances, by the juvenile part of mankind, who are apt to neglect religious and moral instructions, if they do not appear in the alluring garb of amusement.

The gay world regards solid endowments as ridiculous; but persons of understanding will ever acknowledge that the improvement of their own minds, and those of others, is a laudable pursuit.

The author has ever lamented the fate of her sex being condemned to ignorance, or prevented from exercising

*ercising their noblest mental faculties. She has therefore, endeavoured to make them conscious of their capacity for attaining any knowledge to which they may aspire. It cannot be unattended with advantage, to open our minds to the accession of new ideas, and to habituate ourselves to examine, to compare, to reflect, and to distinguish; in order to enlarge the sphere of our knowledge, and enoble our intellects. Is it not then to be regretted, that women in general content themselves with frivolous pursuits?*

*She has nothing to add, but that she has avoided letting fall any thing that has a tendency to mislead the understanding, or to blamish the morals; and as she has introduced no fictitious virtues; neither has she admitted any extenuation for vice, as excusable from habit, or constitution. In short, nothing is recommended that may corrupt under the disguise of informing. It is probable the reader may see her thoughts are such as naturally arose from a knowledge of the world; and, therefore, before he concludes she is mistaken, hopes he will have recourse to the same school, and try her not by opinion, but experience; not by logic, but by life.*



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# LETTER I.

From the Duchefs de CRUI, to Mrs.  
PIERPONT, at Liege

Brussels.

DEAR MADAM,

**Y**OU have done me great honour in calling upon me to give you my opinion on subjects, the discussion of which there is no person among my female acquaintance so equal to as yourself. To whom, indeed, I owe many of the observations, which I shall hazard in my future correspondence. The numberless Essays, and Books, which have been written concerning our sex, and by some of themselves, have afforded a sufficient proof of the excellency of their talents, the liveliness of their imaginations, the quickness of their parts, and the justness of their sentiments; yet your partiality prevails so far as to insist on my taking up the pen. La Bruyere declares, "that we are come into the world too late to produce any thing new; that nature and life are pre-occupied; and that description and sentiment have been exhausted."—I must confess, however, that I cannot subscribe to such opinions. Science is (from the observations I have made) in a continued progression; and it is even our fault, if we are not wiser than our forefathers, or indeed, if we are not wiser this year than we were the last.

Flattered as I am, by your desire, I shall give you a proof of my ready obedience by immediately

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B

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arely entering on the task, and pursuing it with the most unremitted attention as far as time will permit me, or my observation, information, or abilities extend. But you must not call me a plagiarist, for sometimes having recourse to my common place-book, and for taking the freedom of using such sentiments as will tend to illustrate my ideas; from whatever author I may have borrowed them, I shall give their names, when I recollect them: but to trace the origin of my ideas, would be an endless task, and would be a history of itself; it would be no unentertaining, no unuseful enquiry to examine the progress of our minds, and to mark by what degrees, or through what means, we arrive at the different stages of truth and error. But this is no part of your task to me, and I willingly resign it to a better pen. I have had so many proofs of your candour on other occasions, that I need not desire you to over-look the inaccuracies that may appear in my style or method. All I shall aim at, is to be understood: and if you express your desire that I should proceed, I shall be justified to myself in continuing my reveries.

On the contrary, I shall as readily obey your commands in laying down my pen, as in taking it up. *Escape*, not *victory*, is all I contend for: and I faithfully promise, that, in my behaviour on the occasion, I shall not imitate the *archbishop* with *Gil Blas*, being very sensible it requires no *Aristarchus* to discover the imperfections of my pen. You have desired me particularly to acquaint you what my opinion is, in regard to a great many subjects relative to our sex, and the source from whence arises some of our principal defects; and urge your young ladies partiality for my sentiments, which you say will give great weight with them. This induces me to commu-  
 nicate

nicate to you my *family narrative*, which consists of a number of letters written by respectable characters in our family—their sentiments will supply the defects of *mine*; and will animate me so far as to enable me to fill up the chasms in their correspondence, and to render the story complete and interesting to my young friends—This I hope will relieve me from writing, on those subjects you desired, as you will find in these letters, observations on the various situations and occurrences in life.

The trifles I sent your daughters, I know you will pardon, as they are, at least, a proof of my affection and good wishes.

I am ever, my dear Madam,

most affectionately yours,

ELIZA DE CRUI.

## L E T T E R II.

From the Duchess de CRUI, to Mrs PIERPONT,  
at Liege.

THE Earl of F——, at the age of sixteen, by the death of his father, found himself possessed of a clear estate of five thousand pounds a year, besides a large sum of money in the funds. His father had been as avaricious as wealthy, and denied himself almost every thing which makes the life of the rich superior to that of the poor: he had no idea of pleasure, but that of possessing what he could not enjoy, which, you will allow, is a kind of poverty but little different from real want. The hand that *cannot* touch it, and the heart which *will not*, are hardly distinguishable in their effects.

Although this unhappy disposition had enriched his son; yet his lordship, and his two sisters, were, in consequence of it, totally deficient in those accomplishments suitable to their birth, nay, were even defective in the most common accomplishments of youth. To save a few pounds in wages, the children of the late Earl of F—— had been put under the care of ignorant low-bred people, absolutely unqualified for so great a trust. His amiable countess (like virtue) never had the esteem she merited from him—Her temper was all serenity; having no pleasure in the thoughts of ambition, she was content to conform to her lord's retired way of living: but, when she saw his parsimony extended to her children, she ventured, for the first time, to expostulate with him on that subject; and when she found her intreaties ineffectual, the shock was too great for her tender spirits; she fell into a deep melancholy, and a consumption soon terminated her life. By her death, her son and daughters were cut off from the only resource they had for improvement—Thus did the late earl exemplify in himself the truth of Mr. Pope's observation, That

“ One master passion in the breast,  
“ Like Aaron's serpent, swallows all the rest.”

Lord F——, being then young, ignorant, and rich, is it at all to be wondered at, that his house became a scene of debauchery, and he a *prey*, to those harpies, who never fail to hover over young men of large fortune?—“ It was well, that his fortune was large; for he was in danger of Aaron's fate, the being eat up by his own hounds. Luckily for his lordship, he was rescued from his extravagancies by a very extraordinary event. One of his intimate friends was taken up for a high-way robbery, dragged from his presence by the



the officers of justice, and afterwards condemned and executed. This impressed his young mind with horror; he became sensible of the dissoluteness of his associates, most of whom had been introduced to him by Mr. Plot, an attorney in the neighbourhood. It had been this man's interest to divert the mind of Lord F——, and disengage him from his relations, that he might have the better opportunity to manage his fortune for *himself*.

Sir James Bruce, Lord F——'s uncle, took occasion at this time to repeat his admonitions, which had been before disregarded, but were now joyfully attended to: age may preach, youth must purchase its own experience. The young earl, humbled by the discovery of the insufficiency of his own judgment, placed himself entirely under the direction of his uncle. Sir James prevailed on Mr. Lewis, a clergyman of great worth, to undertake the difficult task of withdrawing him from his vices, and to insinuate such instruction into him, as his mind should be found capable of receiving. Mr. Lewis possessed an estate of eight hundred a year, and left a very good living to accompany Lord F—— at Sir James Bruce's desire, having long had an intimate friendship with him. He was greatly beloved in his parish, and though a man of profound erudition, entertained his audience only with plain and intelligent discourses, as he never meant to *dazzle*, but *lead the blind*. *Preaching* and *practising* require different talents, which, when united in the same person, constitute the true christian: as *wit* and *judgment*, going together, constitute a true genius.

Mr. Lewis knew not the mistakes of the head, or heart, but from the experience of others: and,

as it was said of Coriolanus, he had a natural aversion to vice. He smoothed (to his parishioners) the rugged path of sickness, by the soothing suggestions of hope for better hours, and a happier state hereafter, and even talked away the ftings of death from minds which had not been much distracted by great crimes: he frequently restored the rosy hue of health to the livid cheek, and fire to the lifeless eye of sickening beauty, by his medicinal applications. By his means the temple of Janus was shut, and peace dwelt amongst the inhabitants of his cure. Of so much advantage is one good man to those over whom he is placed! As the sun gives colours to all the objects of the earth, so does a true divine impart happiness and character to all those on whom he shines superior. Philosophy, which in the minds of so many others produces a singular mixture of truth and illusion, was formed in his mind, by reflection and experience, into a system of ideas equally simple, useful, and practicable: a system which seemed to come nearer to truth than any other which enobled human nature, without puffing it up; and opened its views into better worlds, without totally abstracting it from this, or making it useless in its present state.

Mr. Lewis was not subject to casualties, for fortune hath nothing to do with the mind. He lived subject neither to time nor his frailties; the servant of virtue, and by virtue the friend of the Highest.

He had been repeatedly solicited some months before, by the friends of the Duke of M——, to attend him abroad; but had declined it, as he could not be induced to it by any pecuniary reward.—As a change of place was judged necessary to cut off all Lord F——'s former connecti-

ons, they set out for a villa in Wales, which had been engaged for that purpose. It was a place formed by nature for all kinds of country sports, as Mr. Lewis knew the necessity of relieving a studious application with intervals of relaxation; by which the health is preserved, without which it is impossible to render our virtues or actions useful to ourselves or society.

Whatever advantage we snatch beyond the certain portion granted us by nature, is like money spent before it is due, which at the time of regular payment will be missed and regretted. Mr. Lewis also procured for the companion of Lord F——, a young gentleman of distinguished abilities, who assisted him in *stealing instruction on him*, rooting out his errors, and strengthening his every propensity to truth, order, and literary improvement.

I am ever, dear Madam,

Your affectionate

humble servant,

ELIZA DE CRUI.



## L E T T E R III.

From the Same to the Same.

DEAR MADAM,

**A**T the time Sir James Bruce had so judiciously disposed of Lord F——, he sent his two sisters to Lady Filmer, who had obligingly consented to take the charge of them. As this Lady will make no inconsiderable figure in the following pages, it is necessary I should delineate her character to you. She had no pretensions to beauty, being in her thirty-sixth year; however, she had a tall agreeable person, a pleasing countenance, a noble air, and was one of the most accomplished of her sex. Lady Filmer was a faithful wife, an affectionate mother, and a sincere friend. She had, it is true, a particular veneration for people of birth, but it never made her overlook the meanest beggar; nor did her love of the sciences prevent her from the strictest attention to her oeconomic arrangements.

She thought that a neglect of a single duty endangered the infringement of the whole: that a well-stated *rule* is like the *line*; when that is once past, we are under another hemisphere; so the first straying from a rule, is a step towards making that which was before a virtue, to change its nature, and grow either into a vice, or an impertinence.

- “ When we once o’er-pass the bounds of right,
- “ With every sin we find its satellite :
- “ One evil act pursued by others still,
- “ As round the sun the rolling planets wheel.” \*

Lady Filmer considered profusion and parsimony as two extremes, equally to be avoided,

\* Poems by a person condemned to be transported to the plantations.

and generosity as the happy medium betwixt them. She had the most tender heart that ever beat in a female bosom, and could not behold even those who deserved it in pain, without "feeling herself the most exquisite anguish of heart."

Though she was sensible of injuries, she never resented them; but won the hearts of those who are charmed with the softer studies of humanity.

She wisely considered that *home* is the female theatre for action; that it is there alone we can ascertain its merit. Her house resembled the internal mechanism of the animal body, in which every thing is employed in continual labour, without our being sensible of any motion, while the external parts are at rest. She held in utter contempt the duties imposed on us by fashion, which are innumerable; because those who would fulfil them could not have half an hour to spare for books, a husband, or a friend; as from women of fashion, the politeness of the age requires no other occupation than that of pleasure, no other knowledge than that of the world, no other duty than that of *not* living in open defiance to morality. She pitied those fine ladies, who are constantly governed by their love and their aversion; and who have no command of their passions: whose wisdom and virtue are inferior to their beauty—Their charms, though the gift of Heaven, become equally fatal to themselves as to their admirers: their lives are continually perplexed between the desire of pleasing, and the pain of being neglected: the wildest passion of their lovers exposes them less than their own natural inconstancy and vanity: add to this, that if their good nature exceeds their pride, they are doubly miserable, as their attractions bring upon them

them solicitations they want the power to resist, which makes them slaves to the tyranny and caprices of love. Such were the sentiments of Lady Filmer; but at the same time she thought, that, as members of society, we ought not only to cultivate the duties which may render us useful to others, but also the agreeable arts which afford pleasure to those with whom we converse. Her maxim was, we owe something to society, but more to ourselves, a few hours to folly, and the rest to reason. Her opinion was, that none spend their time properly, who do not live by some rule, who do not appropriate the hours, as near as may be, to particular purposes and employments. She was parsimonious in nothing but her time, of which she made the best improvement, with the least loss of any person I ever was acquainted with; and always urged, that whoever does not attempt perfection, will sink far below mediocrity. She had two faults, as shades to these perfections; the first of these would have been insupportable in two thirds of her sex: she was apt in company to engross the conversation, and to deliver her sentiments in too peremptory and decisive a manner on the subject debated: she happened, indeed, to be generally in the right, but a failing of this kind, though it may be *borne*, yet cannot be *defended*. Yet surely it is impossible to have superior talents to the vulgar, without feeling our superiority; and not very easy to conceal it. Lady Filmer's other foible, was too high an idea of the prerogatives of her own sex, and a too great partiality in favour of people of rank, as has been before observed. She maintained that there is something in blood in the human creature, as well as the ignobler animals! This was a favourite subject with her Ladyship; which



which she carried sometimes too far, to the discomposure of Sir John, her husband, who, although a *peer's* brother, had accumulated a large fortune by trade; and in consequence of many transactions he had with people of rank, held them, in general, in little esteem. Sir John used frequently to reason with Lady Filmer on this subject, and said, "Titles do not impose on me, I regard the *statue* not its *pedestal*: men in this age, either inherit titles from their worthy ancestors, purchase them, or receive them as *rattles*, to *still ambition*. Birth, worthily lived up to, is virtue. We cannot command bright talents, and extensive capacities, but we may make those we have, useful to ourselves and others: we cannot command the gifts of fortune, or titles, but we may deserve them: we cannot all be *great*, but every body may be *good*. I respect the circumstance of birth, only as it is an additional motive to virtue: but in fact, it is only the gift of chance, often unnecessary to our happiness: I am far from despising those who have not this advantage. In the general scale of beings, the lowest is as useful, and as much a link of the great chain, as the highest: nothing is mean in my eyes but vice. Let us always remember, that true greatness of mind, consists in a contempt of all those customs and opinions not founded on reason and common sense. Dean Swift, says, "*That he who makes a pile of grass or corn grow where it did not grow before, is a greater man than Julius Caesar.*" If true greatness consists in being rather useful to society than making a shining figure in it; his remark is certainly just. As merit can render those illustrious who are but of mean extraction, vice will make those infamous that are of the best families.

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The counsel of St. Jerome to Celantia, is worthy of the observation of your whole sex: "We ought, says he, to esteem that nobility, which pleaseth God; which depends upon ourselves, and is inseparable from virtue. There are three sorts of nobility, divine, worldly, and moral: the divine depends upon the power of God, the worldly upon the greatness of our birth, the moral upon the liberty of our mind; if we consider well the importance of the first, we shall set less value upon the second, and render ourselves more capable of the third." This was the only subject on which Sir John and Lady Filmer disagreed: he always insisted on it with warmth, as he justly considered it as almost her only foible. Sir John was master of every subject, and thought *much*, and had contemplated every subject deserving attention with an accuracy, a taste, and an elegance, peculiar to men who have improved their minds by observations on real life, a sober exercise of the understanding, and a judicious course of study. His conversation was consequently highly entertaining; he had a great share of good sense, and his disposition was full of sweetness and benevolence; he had the genuine art of pleasing to perfection, for he made those with whom he conversed pleased with themselves, and filled them with good-humour, proceeding from self-complacency: through his eyes shot forth the living emanations of a good heart, and the pure ray of intellect; cheerfulness glowed on his countenance and promised a pleasing reception, to the stranger, who, after spending a whole day in his family, was apt to mistake the house for his own. Every one there might do as they pleased; and when he made entertainments, his friends told him

him they were not only pleased while they were enjoying them, but also upon recollection. At eight in the morning, and nine at night, Sir John and Lady Filmer, always themselves, retired to their chapel, where their domestic chaplain read prayers. Is it not reasonable to suppose, that the regular and stated worship of God in a family, must have a happy influence on the conduct and tempers of those who attend it? A continual sense of our dependence is thereby kept up: we are often put in mind of what we owe the divine goodness, and the frequent acknowledgments of our offences should make us ashamed to repeat them. How can we love God if we never hear him mentioned in a becoming manner? It absolutely requires a greater portion of grace than is given to every one. Sir John had a daughter by a former marriage (your humble servant); who being consigned by my mistaken mother, on her death-bed, to the care of her *mother*; by this means, I am afraid, I have made a very different figure in life, from what it is probable I might have done, had I been under the direction of Lady Filmer. The only child Sir John had by my lady was a son, who was abroad at the period above-mentioned, when the Lady F—— came to Filmer-Place. I am almost afraid, my dear Mrs. Pierpont, that I have fatigued you with my description of this worthy pair. But I must yet acquaint you, that as Sir John possessed a very large estate, and only two children, he had a school erected for the instruction of youth—In limiting the numbers to twenty of each sex, he did violence to his own benevolence; but wisely judged, that his heirs, from difference of circumstances, might not be in the same situation with himself, and



and that withdrawing charity must render a man obnoxious; since, when any charity has been long established, they who reap the advantage of it are apt to plead prescription. Do you not think, my dear Mrs. Pierpont, that the charity which provides for the *morals*, as well as the *bodily wants* of the poor, gives a double benefit to the *public*, as it adds to the number of the *hopeful* what it takes from that of the *profligate*.

Sir John, and Lady Filmer, had formerly been very intimate with Sir James, and Lady Bruce: the latter's bad health had prevented their meeting for ten years past; as Sir James Bruce had never left my lady (but when business called him) during all that time, in which she had been afflicted with a cancer in her breast.

As the earl of F—— had lived constantly in retirement, Lady Filmer was totally unacquainted with the history of their family; and as she had no daughter of her own, she accepted Sir James Bruce's offer of taken the Lady F——s under her protection. As Sir John had told her they were very handsome, in justice to her favourite hypothesis, she could not doubt of their knowledge, politeness, and intellectual accomplishments being agreeable to their high descent. Sir John was determined to prove to her, in these young ladies, the futility of her reasoning on this point; and the better to enjoy her surprize, concealed from her a letter he had received from Sir James Bruce, and which you will find here inclosed. When the young ladies arrived, figure to yourself her surprize, when instead of two elegantly polite and accomplished young ladies of fashion, she beheld two country rustics, awkward in their manner, and scarcely intelligible,

intelligible, from their provincial dialect. It is to be observed, that the people of fashion in Scotland, speak with great propriety; but these young ladies, as has already been observed, had never associated with any people but servants.

Lady Filmer's partiality still prevailing, she recollected that the use of language is only to convey our ideas to one another; and as every country has its own peculiar dialect, to speak purest is only a kind of local merit. A Greek philosopher, justly commended for the sweetness of his style, was known to be a stranger by a fruit-woman at Athens. She still flattered herself, that they had well-informed understandings, and imputed their awkwardness to country education, and too close application. The second day after dinner, she put Milton's *Paradise Lost* into the hands of Lady Sophia, (the eldest of the young ladies, being then seventeen years old) requesting the favour she would read aloud a part she pointed out. This Lady Filmer thought would afford her an opportunity of judging of her abilities in reading, and as it was a passage with which she was perfectly acquainted, she could the better understand her pronunciation. Lady Sophia excused herself by saying, "*Indeed she could not read.*" "It is indeed, my dear," replied Lady Filmer, a difficult matter to read well: sweetness of voice, clearness and delicacy of pronunciation, propriety of accent, spirit, ease, and harmony, are not alone sufficient: we require besides, a complete and perfect imitation, an expression which gives to each part of the work, to each period, and to each verse, the life and the pathos it ought to have. In a word, my dear Lady Sophia, the manner of reading should be such, as the ear should supply the place

place of all other senses: but be not discouraged, I make no doubt but you will answer this description." This long harangue was as unintelligible to Lady Sophia, as an Etruscan inscription is to our literati. She paused, blushed, and said, "I know not what your Ladyship means." Lady Filmer was too much astonished to speak; she stood like Atlas, turned into stone by the petrifying virtue of Medusa's head.

Sir John enjoyed her embarrassment, and observed, smiling, that he had always imagined that a Lord's daughter could read, and do every thing else by intuition. "From what I know of the matter, added he, (pardon me young ladies) it is the only way you could know any thing." He then presented my lady the inclosed letter, which, when she had read, she said, the young Lady's want of information was a great reproach to nobility; and proposed to Sir John, to procure them private instruction before they should be sent to school, that their extreme ignorance might not be exposed. To this Sir John willingly agreed, and they carried them to their estate in Kent, with proper instructors.

Farewell, my dear Mrs. Pierpont. Mr. Pope says, "That the letters of friends are no worse for being fit for none else to read;" and the certainty that none else will read my letters but you and your family, makes me easy in that respect.

I ever am

most faithfully

Yours,

ELIZA DE CRUI.

L E T.



## L E T T E R IV.

Sir JAMES BRUCE to Sir JOHN FILMER.

DEAR SIR,

THE melancholy situation of my family has prevented me, for some years past, from paying my respects to you, either personally or by writing. Your humanity would easily furnish an excuse for me, were you witness of the acute anguish of heart I daily undergo, in beholding the most amiable of her sex, suffer the most unremitted torments. Lady Bruce has had a cancer in her breast these ten years; her exemplary patience and resignation exceeds credibility.

I hope Lady Filmer is in perfect health. It is with great pleasure I hear such agreeable accounts of Mr. Filmer from abroad; whom every body says is worthy of his parents. As it is so long since I had the honour of seeing you, it is necessary I should inform you of some circumstances relative to my family-connections, previous to a petition I shall take the liberty of presenting to Lady Filmer. About two years ago, the Earl of F——, my brother-in-law died, I believe I may safely add, *to the joy of that noble family*. This may be easily accounted for, when I tell you, that he had (once) a wife, children, and relations; but he had neither cares for their welfare, nor tears for their distress: he bore their afflictions with the most christian patience, and kissed the rod with which providence had chastised them; conforming precisely to that divine and Stoical precept of Epictetus, "If thy friend  
be

be in extremity, thou mayest then say, thou hast pity on him, but be sure not to feel any, because that is an infirmity beneath the dignity of man." But Lord F—— carried this sentiment still further; in imitation of what we are told of a certain nation, he wept when any children were born to him, and laughed when they died. He was an ingrosser of corn, and used to contemplate, with more pleasure than any other painting in his house, a picture of Pharaoh's dream of the seven lean kine that eat up all the fat ones. In short he distilled money from the tears of the poor, and grew fat upon their curses. If he ever repeated the Lord's Prayer, of forgiving our debts, as we forgive our debtors, like a witch's prayer, he always repeated it backwards. Leaving no will, the young Earl, at the age of sixteen, who had never before been master of half a crown, found himself possesst of a large fortune, his two sisters being left entirely dependent on him. Upon this occasion I waited on my nephew; but found he had been preposessed before my arrival, and taught to consider me as an impertinent censor, who would send him to school: so that all my arguments were of no effect; and what hurt me most, the girls seemed to have adopted the same ideas. I returned home, penetrated with real sorrow for irregularities occasioned by ignorance: the confusion of tongues must have been order and intelligence, compared to what passed in this mansion. I was obliged to consider him, at that time, as a person in the delirium of a fever, or one of those unfortunate madmen whom nature frequently presents to us, as mortifying spectacles of humanity. Advice given unasked

is troublesome to the receiver, and consequently useless ; but, before my departure, I thought it my duty to urge the necessity of his sisters going to town for their education : he answered that they had all been unhappy long enough, and that now they should make merry. Youth seldom looks beyond the present moment, and its views terminate in the object it enjoys. Lord F—— grew warm, and even insinuated to me, that he had been informed I was directed by my own views, in desiring to get the management of him and his fortune into my hands : I contented myself with saying unto him, “ Young man, when you know me better, you will be convinced, that whenever I pretend to give advice, I should abhor myself if I did not wholly consider the good of the person to whom I gave it, or had a view to my own interest which might in the least affect them.” A happy accident has restored him to reason : he is now abroad, with a gentleman of great worth and distinguished abilities, who has undertaken the very difficult task of forming his mind. My fears are, that like the snail, he will carry too much of home on his back, to make any progress in the knowledge of men and things ! But, not to take up sorrow at interest, let us wait events, when nothing in our power can prevent them. His two sisters, he has submitted to my direction. The unhappy situation of my family precludes their coming to Bruce-Hill, if their extreme ignorance did not render it necessary for them to go to London ; where their education may be accelerated by masters we cannot command at York. Besides, shall I own to you, I am fearful of introducing Lady Sophia to my *innocent rustics*, being ignorant



rant of what bad qualities she may have imbibed from her brother's associates. Lady Harriet is too young for me to form any idea of her character: she is at present naturally the echo of her sister.

In general, children do not resemble more in family features, than family habits; and I do assure you, family *minds* are as often transmitted as family *faces*. Ninety-nine times in a hundred, a character is formed from mere intuition, and holds its course according to the line it is either led or thrown into, in the first stage of the human journey.

Now, my dear friend, after telling you the state of our affairs: if Lady Filmer would condescend to take the direction of these *lasses*, and place them at a school, &c. she would confer a very high obligation on Lady Bruce, and myself. They are very *beautiful*, and no expence need be attended to, in the conduct of their affairs. A relation of their father's has importuned me for this trust, but I do not choose to confide in her. I must confess, at present, *they* are but badly qualified for doing honour to Lady Filmer's two favourite subjects, *female virtue*, and *exalted birth*: her Ladyship's letters to me on that subject, wrote fifteen years ago, I preserve as the deeds of my estate. But Lady Filmer's *conduct*, not her *writing*, made me a convert to her tenets.

May we not, my dear friend, from our experience, declare, that they who maintain that women have no virtue, have never associated but with the dregs of the sex, and are below the censure of the sensible and rational.

Lady

## L E T T E R V.

21

Lady Bruce desires her compliments to you, and joins with me in best respects to Lady Filmer: I remain, with great regard, dear Sir,

Your obedient,

humble Servant,

JAMES BRUCE.

## L E T T E R V.

From Mrs. PIERPONT to the Duchess DE  
CRUI, at Brussels.

DEAR MADAM,

**H**OW much am I honoured and edified by your highness's kind condescension! Indeed, my dear Madam, words are wanting to express the exalted idea we entertain of you: the delight and instruction conveyed in your letters, are very salutary to my young ones; they dwell with such rapture on every sentiment, that, I hope, it will become their own. How much do we admire Lady Filmer's character, which can only be equalled by your highness's candour, and humility. How defective do I find myself, when with you, or when I hear of others. Lady Filmer's family arrangements I greatly approve; what a blessing it was for the Lady F——s to have such a mistress! Her school for the infant poor must have procured her the blessings of the neighbourhood. I am afraid I have but badly fulfilled the  
duties

duties of beneficence, for want of knowledge: my views have hitherto been confined to that of relieving bodily distresses. These extend no further than to the good of the individual; education, on the contrary, is productive of infinite advantages, extending its influence to society, and may operate upon posterity to the end of the world. What a mistaken idea do the men form of a learned lady: the only fault which a woman, that has abilities and a fluency of words, is likely to fall into, is an impertinence or affectation of distinction. Where talents are *given*, should we wish them either to be *uncultivated*, or *unacknowledged*? The part which we have to act in life is respectable, and nature has given us all the necessary requisites to perform it. Virtue, truth, and knowledge, are the only objects worthy of our being solicitous after; and these we have minds capable of reaching in the most perfect manner. In a word, we have no other certain means to secure happiness to ourselves, through life, but by a steady pursuit of virtue and prudence. I would not have my daughters pedantic, nor do I require them to be learned: their situations in life will probably be so obscure, that any affectation of distinction would be highly detrimental to them. An exalted situation in point of rank and fortune, can alone procure merit its eulogy, as the superiority precludes rivalry; for in equality of situations, extraordinary talents are, of themselves, sufficient provocations for hatred. I wish them only to receive such of the advantages of education, as may make them be considered as rational and valuable members of society: all that can be learned by women, without neglecting the useful knowledge of their sex, I would have them learn; this will  
show



show that they are good housewives of their time, and that they have not had a narrow or confined education: but I would not have them, for these, give up the more necessary, and therefore not meaner employments, which will qualify them to be useful and agreeable members of society, and good mistresses of a family. I breed up my girls frugally: they will not easily get husbands: men of great fortunes will look higher, men of small fortunes must look out to enlarge them, and men of genteel professions are justly afraid of every young woman whose birth and education are superior to her fortune: as luxury has placed every thing in the class of necessities, the expences it occasions are with difficulty defrayed; consequently men's affections must be subordinate to their interest.

This subject often occurs to me, and gives me infinite uneasiness. A single woman is an undefended, unsupported creature; her early connections, year by year drop off, no new ones arise, and she remains solitary and unheeded, in a busy bustling world; perhaps soured too by her unconnected state. Yet the calamities of an unhappy wife are so much greater than can befall a single person, that the unmarried woman may find abundant arguments to be contented with her condition. I often likewise think, in regard to my son, that if a man happen to be poor, it is a disadvantage to have been born or bred a gentleman; because it is likely he may never be able to advance his fortunes: mean persons have many ways of raising themselves to opulence; because they will fawn, will flatter, and use all methods, however base and servile, for their own purposes. *Fruits must be planted: mushrooms*

*rooms spring of themselves.* I blame myself for my anxiety: is it not God, who governs the world, and permits some things, and directs the others as he pleases? And will he not reward *temporal sufferings*, innocently and piously supported, with eternal felicity? And has not Almighty God, placed certain intimations in the soul which assure it, that *however* agreeable the Deity may have rendered the present state, it is but a passage which, upon the easy terms of our acting properly to *him*, and to each *other*, will lead us gently along, till it terminate in eternity. I am ever your highness's

affectionate, obliged,

and sincere friend,

ANNA PIERPONT.

P. S. If it will not interrupt your highness's family-narrative, I should intreat a sight of (if in your possession) the letters Sir James Bruce mentions to have received from Lady Filmer.

L E T-

## L E T T E R VI.

From Mr. LEWIS, to Sir JAMES BRUCE.

DEAR SIR,

North Wales.

I HAVE the satisfaction to acquaint you that Lord F—— has exceeded every sanguine expectation I could have formed for him.—His diligence, his application, are beyond what you can conceive. You enquire of me by what methods I have accomplished this: as my plan has been very simple, it will be the easier explained. After an accurate, and close application to the developing his character, I found his heart *good*, and his passions *strong*: I have endeavoured to preserve him from their attendant evils: and formed great hopes from the native sweetness of his disposition, and the tenderness and attention I meant to exert, to divert and entertain him. I have been watchful over his conduct, while I affected to trust it entirely to himself; being very sensible that a youth of seventeen, who had once tasted of guilty pleasures, will with great difficulty be restrained, or induced to regularity, or application. I seemed to indulge him, by contributing to his gratifications, in every thing I could approve of; and my attention in this particular confirmed my power. Innocent pleasures were the only means to create in him a disgust to the contrary. I have expressed always respect and esteem for him; judging it a good method to prevent ingenuous minds from such actions as are unworthy of them. By these means I have never reduced him to the temptation of deceiving me, which would have rendered falsehood habitual



habitual to him; as at first a seeming necessity may force a young man to dissemble, although he has a natural aversion to it; but this aversion will wear off by degrees, dissimulation will become familiar; he will make a jest of it, and then *all is lost*. I have therefore been particularly careful to preserve the ingenuousness of his disposition; and I even led him to perceive, from my reserve, the fear I was under of drawing him into an occasion of speaking an untruth: this created in him a detestation of a vice into which an indiscreet severity hath plunged so many young people. Constraint gives rise to dissimulation, falshood, and a meanness of spirit that excludes all hopes of reformation.

Is not this (even at an earlier age) a much better manner of teaching youth, than severity? The soul readily inclines to virtue when it is pointed out with delicacy. I am convinced when man came from the hand of his Creator, he had the knowledge of truth and goodness. Sin darkened his knowledge, without being able entirely to extinguish those internal luminaries which had been lighted up by the hand of God. A man without motives for thinking wrong, will think right. A man feels many compunctions before he can reconcile himself to intemperance, and ungodliness: he is pleased with himself when he is virtuous; his natural ideas of truth determine and influence him, unless the prevalence of some passions obliges him to do violence to his natural intelligence. Doctor Young has a very just sentiment, in his Centaur: "We cannot think too highly of our *natures*, nor too meanly of *ourselves*." A bad opinion of human nature readily produces a selfish disposition, and renders the temper chearless and unsociable: if there be any method

thod forcible enough to reclaim from wickedness, must it not be that exalted generosity, which returns good for evil: while severity, which is often revenge under the cloak of justice, confirms evil dispositions, by producing a hatred of mankind. Nature is said to abhor a vacuum: if Lord F——'s mind, from defects of education was formerly over-run with the vilest weeds; I have since discovered it to be a soil for great sentiments to take root, and flourish. Montaigne, upon the subject of children's education, blames the too great severity of parents, who often take greater care to be *feared* than *loved*. He relates, that a person of distinction, (a friend of his) who had lost his only son, a youth of great hopes in the army, in discoursing with him on the affliction such a loss must be, said, "my greatest grief is, that having brought up my son with too much severity, he did not know the tenderness I had for him: and, alas! he died without being sensible how much I loved him." Is not this a good lesson to parents? Severity is only useful to remedy those evils which our own negligence creates; there is no occasion for it in a system of education, in which we should so continually watch over the obscure rise of evil habits, that by leaving no room for nature to take a wrong bias, we may render it unnecessary to employ any harshness to correct. A great man, who has been persecuted by the world he has enlightened, has sufficiently detailed the principle maxims of education. This chiefly consists in presenting to the mind a small number of select objects; in substituting the originals for the copies, both of physical and moral phænomena, leading the pupil to virtue by the easy road of sentiment, and with-holding him from evil by the fallible power of necessary inconveniencies, rather than by command, which only obtains a

counterfeit and momentary obedience. This corresponds entirely with my opinion, and is what I would recommend for youth. From the intenseness of Lord F——'s feelings, on the recollection of his past errors, I am convinced, if any other plan had been pursued with him, that by this time he would have been good for nothing. I have rarely known a man make a good figure in life after he has been publicly disgraced: shame is a powerful restraint, and when men have got over it, they generally proceed from bad to worse.

This is often seen in the army, where it is observed, the minds of men who have been often punished become quite insensible.

The being dissatisfied with ourselves, is a sentiment too painful for the soul to be able to endure. To alleviate my Lord's uneasiness, I have endeavoured to put him in credit with himself: the tender and insinuating air with which I have always addressed him, has contributed to the confidence he has placed in me: the transition from respect to affection is no easy step, especially with young people, who seldom love what they have been accustomed to fear. Real tenderness and true friendship are never imperious; they may propose their wishes, but they exact nothing.

There are a number of people valuable for their sincerity, whom, though we cannot forbear respecting, we can never be brought to love: on reflection we know they deserve our love, and yet how frequently do we find ourselves inclined to hate them? their frankness is often so uncivil, that it offends and disgusts us: they will give us their advice, which we approve of, and yet find in ourselves a reluctance to follow it. Why is this? It is, because they want that address and delicacy,



delicacy which was requisite to endear us to their counsel. In addressing us, they seem to direct us, and this offends our pride. Sensible of this, I have endeavoured to cloath my instruction in all the charms of sensibility: he has a feeling heart, we reject not the lesson, which insinuates itself through our affections. I have remonstrated to his lordship, that as soon as we are conscious of our errors, remorse should cease: as its continuance would only deprive us of the power of correcting our faults, and would therefore be as prejudicial, as too great a degree of timidity, which only serves to expose us more certainly to the danger we should endeavour to avoid by prudence, or oppose with resolution. Confucius has well observed, "That virtue does not consist in never erring, which is impossible, but in recovering from error as fast as possible." In short, my dear Sir, I have endeavoured, and I hope not without success, to steal instruction on him, as it were without imposing it; otherwise he would have regarded my counsels as lessons, and lessons are ever displeasing. I have strenuously urged to him, the necessity of a due regard to religion, honour, and probity. That he should learn as much of the sciences as are necessary for his situation: that he should be virtuous and accomplished, a christian, and a man of courage. As he had so much to acquire (exclusive of what he was to be weaned from,) I have not urged the necessity of his learning Latin. He is now, however, almost master of the French and Italian Languages. It is observed in the natural world, no change is instantaneous, but all its vicissitudes are gradual and slow. The motions of intellect proceed in the like imperceptible progression, and proper degrees of transition from one study to

another, are therefore necessary: I have not suffered his studies to engross him too much, but relieved them by frequent intermissions. A practice consistent with the most exemplary diligence, and which he who omits will find at last, that, like money, time may be lost by unseasonable avarice. As I have often observed that it is a common defect in the education of persons of distinction, that they cannot write correctly. I have taken particular care of him in this respect: though it may be pardoned to be ignorant of the sciences, it is inexcusable for a man, not to make himself understood in the common occurrences of life. The books we have read, are those of morality, where the human passions are described, their conduct regulated, the beauties of virtue displayed, and the advantages of a regular life set forth — In short, books, whose subjects recommend the real happiness of mankind, according to the poet:

Virtue, and that part of philosophy  
Will I apply, that treats of happiness  
By virtue specially to be achieved.

My Lord has also studied geometry: Mr. Locke, you know, recommends it even to those who have no design of being geometricians; and he gives a reason for it, that may be applied to the present case. “Such persons, said he, may forget every problem that has been proposed, and every solution that they or others have given; but the habit of pursuing long trains of ideas will remain with them, and they will pierce through the mazes of sophism, and discover a latent truth where persons who have not this habit will not find it.” My humble efforts have been crowned

crowned with so much success, that I despair not, on my return, of producing a young nobleman who will do honour to his country. I think it was observed of the ancient schools of declamation, that the more diligently they were frequented, the more was the student disqualified for the world: because he found nothing there, which he should ever meet in another place. My Lord lies not (at least) under this disadvantage; and I know not, upon the whole, if his deficiencies in some points of literature may not be an advantage to him; for to pass through the education in vogue, without contracting vices, and those gross ones too, there must be a rich fund of natural goodness, the most happy dispositions, an absolute bias to virtue, and a distinguished complexion of soul. It is plain a knowledge of the world is the most important study for those who are to live in it, and who would wish to act their part with dignity and propriety. It is with pleasure to be observed, that men begin to be weary of theories, which lead to no useful consequence; and have no foundation, but in the imagination of ingenious men. The learned rubbish, under which science has been long choaked up, for the meanest purposes, is, in some measure, removed. The greatest difficulty I found I had to oppose, was a habit his Lordship had contracted of acting upon the impulse of the minute. I represented to him, that the man who weakly yields to first impressions, becomes successively the sport of his own passions; that the only remedy against this, is to form solid principles of truth and wisdom; which will always balance the irregular biases of the heart. As it is in this principally that probity consists: that a man, though to all appearance a man of honour, yet, if he acts not upon a well-



settled principle, is always to be mistrusted, for sooner or later he becomes the dupe of his own heart. The young clergyman, who has hitherto been with us, now leaves us—He is a worthy, diligent young man: I take the liberty of recommending him for the living of —. It is now necessary my Lord should have for his companion a man possessed of all the exterior, as well as interior graces; without which, the man of understanding must, in this world, always give way to the fool who is blest with them. I have been so singularly fortunate, as to procure Mr. Trueman, a man of the most extraordinary talents and accomplishments; at the age of twenty-two, he is member of the academies of Padua, Bologna, Rome, and Lyons: he is the most profound scholar, the best dancer; in short, he possesses the most opposite qualifications, and I can no where give you (said my respectable friend Mr. R——) a more just idea of him, than by desiring you to read, in Mr. Pennant's Tour to Scotland, the character of the admirable Crichton, who fell a sacrifice, at the age of twenty-two, to the envy and implacable hatred of his pupil at Mantua; and who was so much lamented that the whole court went into mourning for him. In short, after studying him thoroughly, I know no *one* science or accomplishment, that he is not so much master of as to induce one to suppose he had applied his whole life to the study of *it* alone. Mr. Trueman is of a good family: he travelled with Lord Dacres, but had left him on account of his irregularities, which he could not be a spectator of without losing the peace of his own mind: this I apprehend must have been attended with inconveniencies to himself, as I do not find he has any independent fortune, and the Duke of

of A — had fettled very handsomely on him for life, providing he had remained three years with his son. But, to such men as him, the black broth of Sparta, with honour and a good conscience, would have a higher relish than all the delicacies of Philip's table without them. How blessed is that man, who, when calamity assails him, can acquit himself, his intentions at least, and say, "This I have not brought upon myself: it is an inevitable evil; a dispensation of Providence I will call it, and submit to it as such."

I remain, dear Sir, with best respects to my Lady, Miss Byron, and all your family,

Your obedient,

obliged servant,

JAMES LEWIS.

## L E T T E R VII.

From the Duchefs de CRUI, to Mrs.  
PIERPONT.

MY DEAR FRIEND,

**L**ADY Filmer, about a year after the Lady F — s were under her care, sent them to school at — : they were at this time, notwithstanding all her attentions, no further advanced than young ladies commonly are at eight years old. A mind unaccustomed to remark, or inexperienced in life, cannot possibly conceive how surprisngly *all* people are influenced by custom and early habits. Lady Sophia proved an instance of this, and that virtue or vice depend very essentially on our primary sentiments and examples ; which, whether good or bad, will externally attend us in some measure in all possible transactions. It was with the utmost difficulty Lady Sophia could be prevailed on to apply herself to any thing : if Lady Filmer had possessed more ordinary talents, Lady Sophia would have comprehended many of her instructions better ; as it was, they were quite beyond her reach : at the same time it must be confessed she had an *enjouement*, an easy flow of sprightliness, that was very amusing, by not suffering the gloomy side of things to appear, and extracting from them only that which had a reference to cheerfulness, and was productive of festivity : but notwithstanding all her wit, it was with pain Lady Filmer was convinced, that according to the education now in vogue, she might be taught to conceal her faults, but no pains whatever could eradicate them. Lady Harriet, on the  
contrary,



contrary, was endued with the most happy dispositions; the dawn of her understanding was like the mild and gentle rays of the rising sun: she was so sweetly gentle, so perfectly unassuming, that it was impossible to resist the partiality she inspired at first sight; add to this the eager desire she had for instruction, and it is not to be wondered at, that she made an entire conquest of lady Filmer's heart; who beheld her opening virtues with such raptures, as we suppose a guardian angel to feel on the first dawns of virtue and excellence in his charge. Upon leaving the young ladies at school, on account of Lady Sophia's advanced age, they were placed as parlour-boarders. Lady Filmer privately acquainted the mistress of the boarding school, (a woman of good understanding, and accomplished manners) with her opinion of the young ladies particular dispositions, and talents. Every soil is not proper for all sorts of fruit; one ground is fit for grain, another for pasture: and so it is the temper and disposition of children: some are more capable of one excellence than another; which is one of the great secrets of nature, and it is very hard to give a just and satisfactory account of it. "As to Lady Sophia, said she, I am afraid you will find it difficult to make her apply—but above all things I beg you will instruct her that Christianity is the source of happiness in this world, and in the next: convince her of this truth, and she will never cease to be governed by it: people of any understanding will always *avoid* what they are certain would involve them in misery. This with her is the more necessary, as, in the early part of her life, she has imbibed false notions and libertine principles, which I am afraid will be found difficult to conquer: if the foundation in this particular

lar

lar be rightly laid, the parents or instructors of youth provide, in the amplest manner, for their honour, and their happiness, throughout the whole period of their existence; not for a low, fleeting animal, but for a reasonable, moral, immortal life. I am more sanguine in my expectations of Lady Harriet, than her sister—I look for perfection in her, when I shall be satisfied if Lady Sophia rises above mediocrity. She has an extensive capacity, a retentive memory, and is capable of the greatest application: every desire Lady Harriet expresses for acquiring such knowledge as is out of the common course of education, must be assisted, providing it does not interfere with her more necessary studies, or hurt her health by a too close attention. I need not inform you further, added Lady Filmer, I know your excellent method, and strict observation of your scholars: I shall leave them entirely to your direction, and shall re-visit them again in three months, and mark the progress they have made.” The Duke thinks, my dear Mrs. Pierpont, that you should attempt, by all possible means, to elude your husband’s dying intestate: I think you should send us your papers, and take every advice concerning it. I write you but a short letter, as I enclose Lady Filmer’s letters, which she wrote to Sir James Bruce many years before the commencement of the *family narrative*. I am ever

truly, and

affectionately yours,

ELIZA DE CRUL

## L E T T E R VIII.

From Lady FILMER, to Sir JAMES BRUCE.

SIR,

**M**R. Addison tells us, " That one of the best springs of generous and worthy actions is, the having generous and worthy thoughts of ourselves; and that whoever has a mean opinion of the dignity of human nature, will act in no higher capacity than he has allotted himself in his own estimation." A low opinion of our intellectual faculties depresses the genius, as it cuts off all prospect of attaining any eminent degree of knowledge, and of executing any grand and extensive plan of improvement. Is it not then highly necessary for us to attain just notions of the intellectual system, to enable us to judge how far our capacities extend. Enquiries into human nature, though of the first importance, have been prosecuted with little care, and less success. Enquiries into the structure of the human body, have indeed been prosecuted with great diligence and accuracy: but this was a matter of no great difficulty to the anatomist. The human mind, on the contrary, is an object extremely changeable, *not* the same in two persons on earth, and even varying in the same person. But though it may be a matter of great difficulty to investigate and ascertain the laws of the mental constitution, yet there is no reason to doubt, however fluctuating it may seem, of its being governed by laws as invariable as those of the material system. It has been the misfortune of most of those who have studied the philosophy



losophy of the human mind, that they have been little acquainted with the structure of the human body, and the laws of the animal oeconomy; and yet the mind and body are so intimately connected, and have such a mutual influence on one another, that the constitution of either examined apart, can never be thoroughly understood. The soul, while confined to the body, is dependent on its organization, in all its operations; and the more or less free or clogged these organs are, the more or less will the soul feel herself free or embarrassed in her exertions. Now as it is well known, that the organs in our sex are of a finer texture than in men, it naturally follows, that had women the same advantages of education as men, there would be no room to doubt but that they would be equal to them, in the sciences, and every branch of useful knowledge. The same Creator, by the same laws, unites the souls of men and women to their respective bodies; and the soul operating in the same manner in the one and in the other, is capable of the same functions in both. We receive the impressions of sense as they do, we retain ideas for the operation of our imaginations as they do; we have the same organs, and apply them to the same purposes: the only difference that can be pointed out between our organs and theirs is, that ours are more delicate; and consequently our feelings more exquisite, and our perceptions and sentiments more lively and animated.

Spirits are not finely touched,  
But to fine issues; nor nature never lends  
The smallest scruple of her excellence,  
But, like a thrifty goddess, she determines  
Herself the glory of a creditor,  
Both thanks, and use.

Mr.

Mr. Thomas, in his excellent Essay on the Character, Genius, and Manners of Women, has given us an historical picture, an assemblage of facts and observations, which evidently prove that women are susceptible of all the qualities, which religion, society, or government, would chuse to assign them. Where qualifications are not wanted, they are rarely found: great powers cannot be exerted, but when great exigencies make them necessary: great exigencies can happen but seldom, and therefore those qualities which have a claim to the veneration of mankind, lie hid. As life is too short for every attainment, sensible women naturally cultivate those talents that are most likely to render them beneficial to society. Hence the courage of suffering pain, is what they have in an eminent degree; and has it not been said in their favour, that they would sooner suffer than displease, and would a thousand times rather endure pain than reproach? This is, no doubt, owing to the variety of ills to which we are subjected by nature; at the same time, women should be conscious of their own *powers* if they wished to exert them with propriety, according to Mr. Addison's observation, when he tells us, "There is not a more improving exercise of the human mind, than to be frequently reviewing its great privileges and endowments; nor a more effectual means to awaken in us an ambition raised above little pursuits, than to value ourselves as heirs of eternity." Women are educated in this age according to the idea of the Turks; as if the only intention of their existence was to appear lovely for the first few years of their lives, and afterwards to sink into total oblivion in this world, and unconsciousness in the next. Upon this plan, it must be

be confessed, the men's ideas are very just ; for as long as their persons are rendered amiable, it matters not how disgusting their minds may be: they, therefore, whose charge it is to educate them judiciously, instruct them carefully in music, dancing, dressing, &c. but as to forming their understandings, or cultivating their genius, they are never so much as thought of: on the contrary it seems as if a pleasure was taken in debilitating both the one and the other. There is no distinction of sexes in virtue or vice; and whatever has been once determined to be the point of honour, in man or woman, will be equally defended by each: but let men say what they please, we will confute them by our conduct; as Diogenes baffled the sophist, who denied that there was any such thing as motion: the philosopher listened to a tedious discourse, and then contented himself only with walking carelessly about before him. What opinion should we form of that man's prudence, who in building a house which he was to inhabit the whole year, only had a view to the intense heat of the dog-days, without considering how few these are in proportion to the rest of the year, when the whole face of nature is changed; producing such tempestuous weather of various kinds, solstitial rains and equinoctial hurricanes, as demand the strictest attention to prevent the fatal effects of their depredations? We should certainly reckon his conduct very absurd; and equally must the conduct of that woman be, who, forgetful of approaching age, decline of beauty, and the various vicissitudes we are liable to meet with through the different stages of life, cultivates herself only for that short period, when her beauty excites admiration; leaving her



her mind unprepared for encountering the inroads of time, the mortifying disappointments incident to maturity, and the various indispositions, &c. attending on old age. To a mind well informed, no state will appear as a real evil, into which we are conducted by the common and regular course of nature : but those who have no internal source of happiness, will find themselves uneasy in all the stages of life; every *one* of which is marked out by certain and defined limits, except the last; old age *alone* has no determinate boundary. We should take care to prepare ourselves to act with propriety, in each of these periods. To form a character as perfect as our nature admits of, a woman must adapt herself to the different situations and seasons of human life; each of which has its proper and distinguishing characteristic; and she should gradually disclose her acquired perfections as years increase, without blending the playfulness of infancy with her youthful studies, or the simplicity of youth with the corrected reason of middle life, or the amusements of that period with the avocations respectable in old age. And as every stage of life hath its proper train of thoughts, and some peculiar bias, let it be our care to cultivate the former, and correct the latter, directing all our studies, and endeavours, to make ourselves useful, and easy, in this world, and happy in the next. The principal view in all our attainments being our ultimate end, whatever pleasure, profit, or use, there may be in learning, there is still more in true religion : the advantages of learning are but of short duration, those of religion are for eternity. Infancy and youth, middle-life and old age, have each of them their peculiar and appropriated

ated pursuits : as youth does not regret the joys of infancy ; or middle-life, that it has no longer a taste for the amusements of youth ; so also those objects that are suitable in middle life, must be exchanged for others in old age. When Servius Tullius classed the Roman people, he divided their ages into three periods, limiting childhood to the age of seventeen, youth to forty-six, and old age from thence to the end of life. \* As this discrimination was made principally with a view to the men, I would class women's ages as follows : I would limit infancy to fifteen, youth to thirty, middle life to fifty, and old age from thence to the end of life. And I would recommend it particularly to women to keep these dates constantly in their remembrance : the principles of our dissolution are derived to us with our existence, they are essential to our nature ; our decays keep pace with time, which measures our transitory life : every moment subtracts from our duration on earth as much as it adds to it : yet from the manner of our education, it is a melancholy truth, that the generality of our sex can bear any thing easier than the thoughts of approaching age. Whence, good sir, proceeds this glaring defect in our sex ? Is it not from a knowledge that contempt, for the most part, succeeds the adoration which was paid them in their youth ? and as, from a defect of education ; their minds are not sufficiently strengthened to despise the men for degrading their sex, so much as only to consider them as objects of sight ; their next resource is to put off the evil day as long as possible ; as if they could controul time itself, and it were equally at their

\* Aul, Gel. lib. x. cap. 28.

command as paint and dress. Is a woman culpable in the eye of reason, because she was not born before many others? The flowers of youth have their season, they blow and flourish, and in a few years are no more. The panacea; whatever its composition was, the transfusion of blood, and the other means that have been proposed for immortalizing or renewing in youth the body, are equally chimerical. In the life of man, as in the fruits of the earth, there is a certain point of maturity, beyond which the marks of decay must necessarily appear. To this unavoidable condition of her present being, every wise and good woman will submit with a contented and chearful acquiescence; as it will be impossible for her to conceive, that the first and supreme Spirit, whose creatures, or whose emanations all other spirits are, will destroy a being he has made capable of so much happiness as she has already tasted.

It was with the hopes of immortality, that Socrates warmed his doubtful spirits against the cold potion: and Cato, before he durst give himself the fatal stroke, spent part of the night in reading Plato on the immortality of the soul. The Duties of Religion, are many, but easy; strict, but pleasant; and have nothing terrible or forbidding in them. Being convinced of this, a sensible woman will be in the pursuit of what wisdom and philosophy can yeild: in consequence of which, she will be greatly reconciled to herself, and will find an ineffable satisfaction in the silent approbation of her amusements: whereas the remembrance of folly is irksome and painful; but the pleasures and advantages, which flow from a well-ordered life, are intense, and permanent. The first years of our lives must make provision  
for



for the last : she who never accustoms herself to reflection, can never be wise ; perpetual levity must end in ignorance. Youth is the vernal season of life ; and the blossoms it then puts forth, are indications of those future fruits which are to be gathered in the succeeding periods : now the proper fruit to be gathered in the autumn of our days, is to be able to look back with self-approving satisfaction, on the happy produce of past years. To this comfort in old age, the accidental possession of beauty in youth, often proves an insurmountable obstacle, and is productive of the most baneful consequences, with regard to the cultivation of the mind. Sure of the admiration, a young lady neglects securing the esteem of the world ; while another less indebted to nature for her person, finding the necessity of acquiring agreeable talents, not unfrequently seduces from mere beauty its greatest and most valuable votaries. If we consider, that the decline of beauty deprives us of the adoration of the men, it likewise delivers us from the tyranny of angry and contending passions, naturally produced by it ; and consequently from many inordinate and irrational desires, which might preclude our retiring within ourselves, and looking for happiness in our own bosoms. If we learn the art of entertaining ourselves alone, without being melancholy, we shall soon find other company not so necessary : and to these moral acquisitions, if we add that delicious aliment of the mind, which is gathered in the fields of knowledge, we shall surely obtain advantages, superior to those possessed by the most celebrated beauties and favourite toasts of the town. After perusing my letters, you will be sensible, sir, that I have no where been for the women's departing from their

their own character; my intention being only to rectify your ideas of our sex: I did not mean to infringe the privileges of *yours*; this would be to subvert society—I have aimed only at giving *it* a true lustre, by shewing that the modesty, meekness, humility, and reserve, which are such necessary ingredients in a complete female character, are no arguments of women's wanting sense, courage, conduct, and spirit, to act in a superior sphere, if occasion should call them to it. If I have said too much, I desire only to be judged by the standard of human nature: It may be observed that people where their profession is barely tolerated, are always more zealous than where it is established by law.

With best compliments to Lady Bruce, I remain,

dear Sir,

your humble servant,

AMELIA FILMER.

L E T -

## L E T T E R IX.

From the Same, to the Same.

SIR,

**A**S I find you are not yet convinced by my arguments, I again take up my pen. You men declaim against our sex; you magnify our real faults; and search for, and create such as are merely imaginary. But our triumph arises from the efforts you make against it.

Envy does merit as its shade pursue;  
And as a shadow proves the substance true.

I was unwilling to fatigue you by a recapitulation of many circumstances, which you are much better acquainted with than myself; but find it now necessary to refresh your memory, by a long and tedious narration of female worthies. An excellent writer observes, "Nothing should be esteemed as characteristical of a species, but what is to be found among the best and most perfect individuals of that species:" after which, if you continue to dispute our abilities, you must bid adieu to that natural rule of reasoning from analogy; must contradict that maxim of common sense, that men ought to form their judgments of things which are the objects of experience from what has been experienced. Human nature has been invariably the same in all ages, however perverted by prejudice, custom, or superstition. There are, indeed, self-evident propositions, the truth of which, like the sun at noon, strikes unobserved light upon the mind: to cavil or conjecture against these, would be to war with demonstration,



monstration, and combat with truth and Heaven. The cause of virtue and our sex can hardly be separated; sorry I am, that in me they will find so weak a champion, being conscious, that among the many arguments I shall produce of the superior talents of women, the visible deficiency of my own will appear a powerful argument against me. And did I not suspect you would consider my silence as a tacit confession of what you advanced, I should have quitted the subject, as conscious of my own incapacity of doing justice to it. Women, though consigned by nature to private virtues and domestic excellence, have undoubtedly been found, upon urgent occasions, to adventure in bold and heroic acts, especially when roused to the exertion of masculine deeds by sensibility and a virtuous feeling. There are extremities, in which the human soul spurns all the weaknesses of nature, and towers above them by her native vigour; with an energy and enthusiasm of action, which perhaps might well be adduced as one intimation that we have a divine and immortal spark within us. Women are certainly not inferior to men in resolution, and perhaps much less in courage than is commonly imagined: the reason they appear so is, because women affect to be more afraid than they really are, and men pretend to be less. Women have been known even to sacrifice their own lives for the safety of a husband, a brother, or a son: fearful and weak as they are, they often behave more courageously than the other sex, under pains, sickness, want, and even the terrors of death. Many men have been brave from principle who were timid by nature: and why should the like spirit be so partially denied to women? There are men as void of courage as the most heartless of our sex. What is it  
it

it that renders woman more hypocondriac and vapourish than men? Their sedentary life and want of exercise. These Maccaroni gentlemen that live like them, are subject to the same disorders: are there not many of these ambiguous beings, more effeminate than the most timid woman?

Throw but a stone, the giant dies.

These gentlemen are perfectly intelligent, in the laws of their *club*; the constitution, history, and genealogy, of their horses; and the privileges conferred by the game-act. But as for more useful studies, they bequeath them to the *dull men of sense and reason*. A man who can be engrossed with such trifles, has generally no great understanding; and the weakness of those intellects which renders him delighted with folly, naturally exposes him to the allurements of vice. Incapable of judging between an error and a crime, he is seldom honourable, and never honest: a stranger to the proper means of promoting his own happiness, he is not fit to be trusted with that of another; and being by nature vicious, habit makes him despicable, and, as the poet finely says,

Th' affections of his mind are dark as night,  
and dull as Erebus.

—— Let no such man be trusted.

Women, at this time, really should be pardoned, if they usurp the management of the most important affairs, since so many of the men have usurped the government of the looking-glass and the toilette. Men become weaker than women, when educated in sloth and softness; whereas women that are brought up hardily, are often  
more

more robust than men. Active people were in such repute among the Greeks, that Homer, always judicious in his epithets, never mentions the illustrious Achilles, without adding, *swift-footed*; and it was not the least among the emperor Trajan's merits, that he had marched on foot to the farthest boundaries of the empire. When Cyrus was exasperated against the Lydians for revolting, Cræsus, their former king, gave him the following sagacious advice, "Oh! Cyrus, destroy not Sardis, an ancient city, famous for arts and arms; encourage luxury, and you will soon see, O king! that instead of men, they will become women." Diodorus Siculus, says of the Scythians, "That the women were trained up to war as the men, to whom they were not inferior in courage or strength." If proper exercise can invigorate the weak, inactivity must debilitate the strong. Mr. Locke insists on a hardy education, as improving the faculties of the mind by invigorating the body. If we regulate our conduct by the dictates of human reason, why is not a woman capable of enduring hardships as well as a man, since of women, as well as men, human nature is the mother? It is not nature which condemns women to a retired idle way of life, but the abuses of the world, not to say the tyrannic power of the men, who will not divide the authority with us. Give a woman the education of a man, and she also will be able to make a glorious figure in the world. To a willing mind nothing is difficult: human nature being a mixture of good and evil, it is not enough to have spirit to enterprize every thing, but we must also have courage to suffer every thing. The conduct of life is the great business of a rational mind: and the dignity and propriety of that conduct is what marks superiority of mind.



The power of wisdom is a poor thing, if it is not employed. It is vain to triumph in the possession of what we do not use. Misers may as well boast of their feasts, as men of genius of their lucid intervals. Women of moderate capacities may plead that occasion calls them to the performance of tasks to which they are unequal; but it is a dismal reflection, that where nature has made women fit for all things, they by their own faults make wide chasms in life, in which they are fit for nothing, or at least fit only to be exposed for the example of others. But to return, feminine weakness did not prove an obstacle to the achievements of the Amazons in Scythia, of Camilla in Italy, the Maid of Orleans in France, or Boadicia in England: on the contrary, these celebrated women persevered in their tracks of glory, with unremitted resolution, to the last period of their lives. When the Sicambri, a Gallic tribe, began to retire from the field of battle; their women met them, and uncovered their bosoms, saying, "Strike here, ye cowards! we wish that you would slay us, rather than expose us to the disgrace attendant on slavery." This behaviour, these reproaches, raised the courage of the Sicambri, and alarmed their pride: they rallied, returned to the charge, repulsed and entirely defeated the enemy, who had supposed themselves in possession of the victory. The duke of Burgundy, who was continually at war with Lewis II. having laid siege to Beauvois; as his artillery had made a sufficient breach to attempt the assault, he immediately ordered it to be made: the besieged having sustained for it three hours with great gallantry, began to lose courage, when the women ran to their assistance, some armed with pikes, others with sticks pointed with iron:

iron: one in particular distinguished herself, by wresting the colours out of the hands of a Burgundian captain: all engaged in the combat, and all exposed themselves with as much intrepidity as if they thought death paid a particular regard to their sex: the Burgundians were repulsed, and some days after raised the siege. In commemoration of this action, an annual procession was instituted on the twelfth day of July, where the women had the precedence of the men. Tacitus speaking of the French, says, That they heard the shouts of their wives from the field of battle; that they wished them of all others to be the witnesses and panegyrists of their actions: that they had sometimes prevented the rout of their enemies, and rallied the troops by their exhortation and remonstrances. These nations dreaded captivity more on account of their women than themselves; and the Romans availing themselves of this apprehension, often demanded their noblest virgins for hostages\*. Cæsar acquaints us that the Parisians were one of those states that composed the republic of Gaul, and which only formed a single nation, though independent of each other. Each of these people had their peculiar laws, chiefs, and magistrates: and appointed every year deputies to the general assemblies; which were usually held in the college of the Druids, in the middle of a forest in the county of Chartrain. The administration of civil and political affairs, had for a considerable time, been entrusted to a senate of women, elected by the different cantons. They deliberated on peace and war, and decided the differences which arose among the Virgobreti,† or that took place betwixt

\* Tacit. de Morib. Germ. p. 97.

† Sovereign or chief magistrate

one city and another. Plutarch informs us \* that by one of the articles between Hannibal and the Gauls, it was stipulated, "That if any Gaul had reason to complain of a Carthaginian, he must appear before the senate of Carthage, established in Spain. If any Carthaginian finds himself injured by a Gaul, the affair must be decided by the supreme council of Gallic Women." The Druids, discontented with some decrees of this tribunal, so artfully employed the influence which religious superstition gave them over the minds of men, that they caused it to be abolished, and created one of their own in its stead. Few people are judges of sense and reason, but every one can see grimace, and feel enthusiasm, both of which were artfully employed on this occasion. The Druids obtained the same pre-eminence as the women had, and they availed themselves of it to appear the first body of the state. It is to be observed, that the Gauls under the government of the women, had taken Rome, and kept Italy in constant terror, and under that of the Priests, they were themselves subdued by the Romans. And that Cæsar, owed his conquests to the jealousies and divisions which a Druid, the perfidious Divitiacus, incessantly sowed amongst the people.

The women were also invested with the management of public affairs among the Sitones, or Norwegians. If wisdom proceeds from a clear apprehension, distinct judgment, and cool deliberation, why should women be excluded from state affairs? It is not by corporeal strength and activity that momentous affairs are conducted: but by prudent and sage counsel, and that authoritative influence which ever attends on public ef-

\* De clarif. Mulierb.



teem. The celebrated general of the Grecian forces never wishes for ten Ajaxes, but for ten such officers as Nestor, to be secure of soon laying the walls of Troy level with the ground. Designs are not always certain to succeed by force; but if at all practicable, never miscarry when prudence and good counsel are made use of. The Romans held Fabius Maximus in much greater esteem than Marcellus, calling Marcellus the sword of the commonwealth, and Fabius the shield, one being fit to *acquire*, the other to *preserve*: but the preservation of the state being of most consequence, they had much more veneration for the *wisdom* and *prudence* of the one, than the *valour* and *courage* of the other. The author of the Political Aphorisms, says, "Women in the greatest emergencies, and most eminent perils, are never at a loss to find a remedy, or to hit on some expedient; nay their counsels are the best resources: for such is the natural genius of that sex, that in impending dangers, their very first impulses of soul are greatly excellent and happy. In the establishment of the Chinese empire, the ministers are divided into two classes, that of the Thinkers, and that of the Expeditors; these last are charged with the detail and dispatch of business, and answers to our common statesmen: the Thinkers, on the contrary, have no other occupation than to form projects, or examine those that are offered to them. "This is, says an ingenious writer, the source of the many singular institutions, which strike us only with a cold admiration, and which might prove the happiness of a nation that would imitate them."

I cannot help thinking, that had women been employed in the latter capacity in Great Britain,

it would have been no loss to the nation on many occasions.

It is to be feared, we have many ministers who press forward into office, without having learned this *art* of thinking. And they mistake the petulance, which could give inspiration to smart sarcasms on obnoxious measure in a popular assembly, for the ability which is to balance the interest of kingdoms, and investigate the sources of national superiority. Abilities alone are not sufficient to entitle a representative to a seat in parliament: his constituents ought to pay particular regard to his morals: it will be of little service to them, that he is clear in his understanding, unless he is untainted in his integrity; on the contrary, talents without virtue, will only furnish him with the means of doing more detriment to society. With the administration of such men, the people can never be satisfied; nor besides, that their confidence is gained only by the view of superior talents, there needs that depth of knowledge which is not only acquainted with the just extent of power, but can also discover a proper expedient to preserve those at the helm of affairs from the contempt which attends irresolution, or the resentment which follows temerity. The author of the Guardian says, "that Women of quality should apply themselves to letters, because their husbands are generally strangers to them, and it is a great pity that there should be no knowledge in the family." But I am serious in advancing, that had certain honourable gentlemen consulted their wives on speeches they were to make in the house, it is probable that the *one* would not have talked of the island of Pennsylvania, nor the *other* of the continent of Newfoundland; nor would the ministry have been in a pannel the war before last,

last, when a wag sent intimation to them, that the French fleet were landed at Arthur-seat, near Edinburgh; and that Broughty-castle was besieged. You may remember Cervantes makes the princess of Micomicon (in his *Don Quixote*) land at Ossuna, though it is not a seaport!, by which he introduced a fine piece of satire on an eminent Spanish historian of his time, who had described it as such. But to return from this digression: the Scandinavian tribes were accompanied at their assemblies by venerable hoary-headed prophetesses, dressed in long linen vestments of a splendid white †. Their matrons and daughters acquired great reverence from their skill in studying simples, and the knowledge of healing wounds. The wives frequently attended their husbands in the most perilous expeditions, and fought with great intrepidity in the most bloody engagements. The Goths, also, believed some divine and prophetic quality to be inherent in women; they regularly consulted them on the business of the state: and women were suffered to conduct the great events they predicted.

Ganna, a prophetic virgin of the Marcomanni, a German or Gaulish tribe, was sent to Rome, and admitted into the presence of Domitian, to treat concerning terms of peace †. Tacitus mentions another prophetess who held frequent conferences with the Roman generals; and that on some occasions, on account of the sacredness of her person, she was at a great distance on a high tower, from whence, like an oracular divinity, she conveyed her answers by some chosen messenger. Several ages of antiquity have transmitted accounts of the Amazons of Caucasus,

† Strab. *Geograph. lib. viii. p. 285.*

\* Dio. Sic. x. lib. vii. p. 761.



and of the Amazons of America, who have given their name to the greatest river in the world. The Bohemian matrons are said to have made a short struggle for superiority : but instead of banishing the men, they condemned them to servile employments ; and their constitution, left thus imperfect, was quickly (as it deserved to be) destroyed.

The mighty Ninus, founder of the Assyrian empire, at his death appointed his wife Semiramis regent of his vast dominions, during his son's minority, being sensible none had a greater genius for empire. She distinguished her government by the most renowned exploits in war, by the wisdom of her administration, and by the most glorious works of peace : she built the matchless Babylon, besides other great emporiums on the banks of the Tygris and Euphrates. The next queen I shall mention is Zenobia, in whom the regal virtues were equally conspicuous as in the former : a princess no less worthy than happy to have had Longinus for her preceptor : she was mistress of every excellence that could dignify human nature ; and knew as well how to write as to conquer. She afterwards maintained her dignity in her misfortunes, and consoled herself for the loss of a throne, and the pleasures of grandeur, with the sweets of solitude, and the tranquillity which reason bestows on its votaries. Alexandra, the wife of Alexander king of the Jews, after the death of her husband, seeing the populace in arms, with the intent of murdering her two sons, to revenge the tyranny of their father ; by her address and prudence mitigated their just resentments, and gained her sons the hearts of a people, which their father by a thousand injuries had embittered against them. What Eng-  
lish

lish monarch ever excelled our incomparable queen Elizabeth in the arts of ruling? Her glorious administration was one continued exercise of the most refined politics. Another of our queens, Margaret of Anjou, wife of Henry VI. exerted her genius and activity in supporting, a long time, a feeble husband: she taught him to conquer, she twice relieved him from prison; and, after reducing his rebellious subjects, at last restored him to his throne. We have heard, in the war of 1741, of a princess, admired even by her enemies who defended the German Empire with no less genius than courage.

I need not enumerate the names of other princesses who have distinguished themselves as sovereigns: they are inscribed in the barbarous annals of the times in which they lived, and have since been repeated by a number of panegyrists, particularly by Brantome, who wrote the lives of *illustrious women*. But as I would not imitate the French Plutarch, who was a courtier, I shall not confine feminine excellenceto *queens* and *princesses*, however partial I am to birth. As I am convinced you are heartily tired, I shall soon conclude, after asking you, whether king Erick would not have appeared to greater advantage, had he not immediately succeeded queen Margaret? and if it was not an infelicity to king James, that he succeeded queen Elizabeth?

The history of the empress Irene furnishes with an instance of a reign which was as singular and remarkable, as her elevation to the throne was sudden and unexpected; born of an obscure, though not ignoble family, she could have no pretensions or expectation to mount the throne of the emperors of the East. Leon, the son of Constantine, no sooner saw her make her appearance

at Constantinople, than he became enamoured of her, and married her, with his father's approbation. After the death of her husband, she appeared with all the dignity and splendour of an empress, and manifested the most uncommon talents for political intrigue, and all the sinister arts of government.

There are few born to reign over provinces; but we have every one an empire in our own hearts; we have rebellious passions to subdue; we have some noble sentiments to cherish and improve. It should therefore be the study of our sex, to learn in what manner to govern their passions, which are too apt to raise intestine commotions, and dethrone their natural sovereign, reason. And that we may do nothing which may occasion a dissension, let us not aim at imposing new laws: but, respecting our first customs, persevere in virtue, in constancy, and fidelity; and we may then (you will allow, Sir) boast to have reigned with as much glory as the greatest monarchs. *Which that we may all do,* is the hearty prayer of, Sir.

Your obedient,

humble Servant,

AMELIA FILMER.

L E T.



## L E T T E R X.

From the Same, to the Same.

SIR,

**I** Make no apology for this intrusion ; you have brought it on yourself. I begin however to be afraid that the punishment exceeds the offence.

We find, in the writings of Plutarch, a piece entitled the Virtuous Actions of Women, " One might (says this philosopher of Chæroneæ) make a comparison between Anacreon and Sappho ; between Semiramis and Sesostris ; between Tanquil and Servius ; between Brutus and Portia ; the same talents and the same virtues are modified by the same circumstances, and by the persons : but the foundation is the same, though the colour and the surface (so to speak) are different." The historian next proceeds to mention a great number of woman of all ages, who have shewn a generous contempt for death. He instances the Phœnician women ; who, before an engagement which threatened the destruction of their city, agreed to expire in the flames, if the battle should be lost ; and crowned the women with flowers who first made that motion in council. He tells us of other women, who resisted despotism and oppression, who, as soon as the tyrant was slain, ran dancing before the conspirators, and crowned them with their own hands : of some, who gave liberty to their country : of several who exposed themselves to death, and to be loaded with chains, to save their captive husbands : and he takes particular notice

notice of Camma, who poisoned herself at the altar, that she might poison the murderer of her husband, and who, turning to the assassin, said, "Thee! this instant I order, in place of a nuptial bed, to prepare thyself a tomb."

To these great and generous qualities, Plutarch has joined the softer, and perhaps the more attractive virtues, as being more natural to the sex. In all the characters we read of excellent women, there is not a more illustrious instance of filial piety, than in the story of Cimonus: who being cast into prison, and there adjudged to be starved to death; his daughter Xantippe fed him through the iron grate with the milk of her own breasts. Plutarch has also left a piece in honour of the Spartan dames, "where (Mr. Thomas acquaints us) he cites a variety of facts which demonstrate their courage and vigour of mind. Nature sacrificed to patriotism, honour ranked before affection, the name of citizen preferred before the name of mother, tears of joy shed over the body of a dead son pierced with wounds, the maternal hands armed against a son guilty of cowardice, the mandate of death conveyed to a son suspected of a crime, and even compassion regarded as a weakness." He gives us a singular instance of the intrepidity and fortitude of a Spartan woman, in a state of servitude (a prisoner, and sold as a slave): the question was put to her, What knowest thou? "To be free," she replied: and when her master commended what she deemed ignominious, she coolly said, "You are unworthy of me:" and resigned herself to death.

The wife of the governor of Berwick Castle, affords us an instance of female heroism: his two sons were in the possession of the besiegers as hostages;

hostages ; who violating their honour, threatened to hang them up instantly under the walls before his eyes, if he did not surrender. The father being shocked, and torn by contending passions, like Agamemnon in the *Iphigenia*, who presents a lively picture of human nature, when doubly besieged : nature prevailed, and he was on the point of complying with their request, when his wife animated him by saying, " You may have other children ; your honour once lost can never be regained." The two young warriors, in consequence of this advice, fell victims for the good of their country, and the preservation of a fortress, which at that time was a place of great importance for the Scotch to possess, as a barrier against the English. There is also a remarkable instance, in the history of Scotland, of a lady at Perth, who when assassins were attempting to enter the apartment of her sovereign, supplied the want of a bolt, to one of the gates of the house, with her delicate arm, which was instantly shattered in pieces.

Posterity has preserved the memory of the wife of Seneca, Pompeia Paulina, who protested to her husband she would not survive him a moment : their veins were opened at the same time ; but Nero sent people to prevent Paulina's death, by binding up her wounds. The paleness which ever after remained in her looks, (says an historian) was an honourable mark of her courage and fidelity. The wife of Pætus furnishes another example of this kind, who stabbed herself to encourage her desponding husband to follow her example ; it was most likely the shame of surviving, which influenced him — The poor man had no choice left but to do as he was directed.



rected. The manner of their death has afforded Martial the subject of an elegant Epigram, which has been thus paraphrased.

When to her husband, Arria gave the sword,  
Which from her chaste, her bleeding breast she drew,  
She said, my Pætus, this I do not feel,  
But oh! the wound, that must be made by you!  
She could no more, but on her Pætus still,  
She fix'd her feeble, her expiring eyes:  
And when she saw him raise the pointed steel, she  
    sunk—  
And seemed to say, “ Now Arria dies !”

I do not, however, pretend to justify Suicide. Nothing but the barbarous age these people lived in, and their ignorance and superstition, could excuse self-destruction. But these were times when the extravagance of human nature was such, as led them to deify the most horrid vices. As they had not yet learned the secret of our modern adepts in iniquity—To keep vice in countenance, by bidding defiance to Heaven itself, and treading religion under foot.

We find that courage has always been in both sexes most evidently displayed under the banners of enthusiasm. I observed in Mezeray, under the article Croisade, preached by St. Bernard, in the year 1157, that he says, “ Several women did not content themselves with taking the cross, but they also took up arms to defend it, and composed squadrons of females.”

I cannot help remarking, that religious wars are never mentioned, either among the Assyrians, Medes, Persians, Greeks, Romans, Gauls, Germans, or any other ancient nations. Such a solecism in religion was reserved for christianity:  
but

but how is it possible, that such inhumanity should have taken its rise among the professors of a religion which so strongly recommends benevolence and charity? But where am I running!—It must be confessed that my digressions are *not* a little *Pindaric*. Mr. Thomas acquaints us, “ That during the time of the Crusades, women, animated by the double enthusiasm of religion and of valour, often performed the most valiant exploits, and died with arms in their hands: this warlike disposition in them continued for near four hundred years, and, in consequence of the prevailing passion, women quitted the soft and tender inclinations of their own sex, for the toilsome occupations of the other. But there were æras, and countries, in which that spirit appeared with peculiar lustre; as during the fifteenth and sixteenth Centuries, in the Archipelago, and Mediterranean, where they were invaded by the Turks. Every thing conspired to animate the women of these countries with an exalted courage; the prevailing spirit of the foregoing ages, the terror which the name of the Turks inspired, the difference of religion, which produced a kind of sacred horror, the striking difference of manners, and above all the confinement of the female sex, which presented to the women of Europe, nothing but the dreadful ideas of servitude and a master, the tears of beauty in the embrace of a barbarian, and the double tyranny of love and pride.”

Women surely could not then be justly accused, because they forsook the more domestic duties, when they were called upon by the motives of religion and honour, to defend their country: and these are the principles which have  
generally

generally given birth to the greatest actions of women.

I shall not have recourse to scripture, for fear of prophaning divine truths with my foolish reasoning: like Margaret of Navarre, called the *tenth Muse*, and the *fourth Grace*, who amused herself with the comic art; and, by a false zeal, treated of subjects too venerable to have been exposed upon the stage. \* Neither shall I alledge the great numbers of women, who for the name of Christ, have with admirable constancy suffered themselves to be barbarously murdered by tyrants. Nor of those who by their learned disputes have confuted the professors of idolatry. In the second Triumvirate, the *three assassins* who governed Rome, having exhausted every other method of plunder, resolved to tax the women, and imposed a heavy contribution on each of them: they sought an orator to defend their cause, but found none; no man would reason against those who had the power of life and death. The daughter of the celebrated Hortensius, alone appeared: she revived the memory of her father's abilities, and supported with intrepidity her own cause and that of her sex: the rufians blushed, and revoked their orders. Hortensia had that day the honour of giving an example of courage to men, a pattern of eloquence to women, and a lesson of humanity to tyrants. Appian has preserved her oration, which he says she pronounced with intrepidity, where men bending under oppression, durst not raise their eyes, or open their mouths.

\* See in the collection of the Poesies of that Princess, the comedies of the Nativity of our Saviour, and of the Innocents, and of the Desert.

At

At Verona, in the fifteenth Century, Isotta Nogarolla, acquired so great a reputation for her eloquence, that even *kings* submitted to listen, and as scholars to attend her.

What must we think of Aspasia's abilities, who had Pericles for a lover, and Socrates for a disciple, who, speaks of her in terms of veneration! Her superior qualities engaged the most considerable persons in Athens, not only to visit her, but to bring their wives to hear her lectures.

Cicero was intimately acquainted with a lady named Cerilla: he often in his Epistles, recommends her taste for books and philosophy. This their common inclination made him fond of her writings. He also speaks with honour of the Roman ladies, who, in his time, had the greatest taste for elegant learning and polite language. Therefore aiming to distinguish himself in the art of eloquence, he employed the intervals of his leisure in their company; and while he improved his knowledge by the lessons of Scævola the augur, he polished his language by the conversation of Lælia, his consort; whose conversation, according to his own testimony, was tinged with the elegance of her father Lælius, the most polished orator of the age.

“ After the declension of chivalry in Europe (says Mr. Thomas), when the universal thirst of knowledge drew the attention of all Europe to the study of languages, women began to assume a new character; soon after we see them preach, unravel controversies—support opinions—fill the chairs of philosophy and law—harrangue in Latin before the Pope—read Hebrew, and write in Greek. Women of quality, and young girls,  
perfected



perfected in eloquence, with the sweetest features, and softest voice, pathetically exhorting the Holy Father and the Christian princes, to make war against the Turks."

Need I send to Greece for the nine Sibyls, and nine lyric Poetesses, to add my argument? Vossius, Midas, and Lilius Geraldus, inform the world of Magalostade, and the daughters of Stesichorus; of the three Theanos, one the wife of Pythagoras, who improved his school after his decease. Athenæus thought it an ornament to his works to quote the poetess Hadyle; and Diogenes Laertius deemed it no disgrace to Plato, to give him for company his fair disciples Lasthemia and Axiothea, besides the beautiful Hipparchia, whose life in particular he disdains not to write: in which he celebrates her, as equally excellent in dramatic poetry, ethics, and philosophy.

Dionysius Halicarnassus, and Longinus, two of the ablest critics of their time, celebrate the merit of Sappho. Permit me only to add, in continuation of this subject, a few ladies of the present age: Signora Bassi at Bologna, who was presented with a doctor's physical degree, and who gives public lectures; and Signora Agnese, so famed in the literary world for a treatise on Analyses, in consideration of which, besides panegyrics from all the learned bodies of Europe, a professorship of mathematics has been conferred on her, in the University of Bologna. Notwithstanding these honours, she was deaf to all entreaties of the learned, or her friends: she withdrew herself from the world, retired into a nunnery near Milan, and has sacrificed to christian humility all the enjoyments and honours which  
her

her acquaintance, and talents, would otherwise have obtained for her in the world.

But our own country furnishes sufficient instances of the various perfections and talents of women. The three Seymours, sisters, nieces to a king, and daughters to a protector, all celebrated for their learning, and for their elegant latin verses. The unfortunate Jane Grey, whose elevation to the throne was only a step to the Scaffold. Ascham, in his School-master, relating the memorable visit he paid to her before her execution, takes notice that he found her reading the Phædo, Plato's Dialogue on the Immortality of the Soul, in Greek. The eldest daughter of Sir Thomas More, whose learning was almost eclipsed by her virtues: she corresponded in Latin with the great Erasmus, who styled her the ornament of Britain: a lady whose filial piety must exact the admiration of the latest ages.

We behold in Scotland, Mary Queen of Scots, the most beautiful woman of her age, and one of the most learned: she spoke six different languages; composed elegant verses in French, and, when very young, delivered an oration in Latin before the court of France, to prove that the study of letters, is consistent with the female character. Lady Pilkington is known to have been the real author of the Whole Duty of Man; and of several other moral and divine treatises, written with so much temper, purity, piety, philosophy, and good sense, that she may be justly reckoned the glory of her sex, and an honour to human nature: what greatness of mind, and goodness of heart, must the person be possessed of, who could deny herself the honour of such works, lest the name of woman should render them less serviceable to mankind!

The

The Duchess of Newcastle was the first English lady who attempted what is now called polite literature; and has left us a variety of compositions in prose and verse. But the present age sufficiently demonstrates to what our sex are equal: I shall transcribe what the Reverend Dr. Birch says of one of them \* in the History of the works of the Learned. † , “ This lady, says he, is a very extraordinary phænomenon in the republic of letters, and justly to be ranked with the Cornelias, Sulpicias, and Hypatias of the ancients: the Scharmans, and Daciers of the moderns. For to an uncommon vivacity and delicacy of genius, and an accuracy of judgment worthy the maturest years, she has added the knowledge of the ancient and modern languages, at an age, when a competent skill in any one of them, would be no inconsiderable distinction in a person of the other sex.”

You say we are incapacitated from state affairs, because we quarrel with one another, and cannot keep a secret. If women quarrel about trifles, do we not also see men, and even those on whose nod whole kingdoms depend, *going together by the ears*, about matters of equal consequence with that disputed among the Lilliputians, viz. whether they should break their eggs at the great or small end! As to our capacity of keeping a secret, if we may credit Plutarch, he informs us, that Læna of Athens, who was engaged in a conspiracy against Pisistratus, fearing lest the exquisite torture she was put to, might extort any discovery from her, bit her tongue off. The same author, in another part of his works, has recorded the women's talent for secrecy, in those of Melita, of

\* Miss Carter.

† For June 1739.  
whom,

whom, though all were in conspiracy with their husbands, not one discovered the secret. Tacitus has perpetuated the memory of Epicharis, whom all the cruelties of Nero could not induce to betray any of the secrets she was privy to, in the conspiracy against him. If Homer commends Ulysses and Telemachus, for their steadiness in keeping a secret, he is no less eloquent in the praises of Penelope and Euclea, for the same virtue. Angerona was so famous for this virtue, that the Romans worshipped her for the goddess of silence; in honour of whom, the Athenians placed before the gate of the castle, a brazen lioness without a tongue! to denote thereby the command she had over her's, for she was not terrified by the death of two great men her friends, nor, by all the engines of pain, could be compelled to reveal any one of the conspirators.

Mr. Dryden indeed says,

Thus through a woman was the secret known;  
Tell them, and in effect you tell the town.

He treats the clergy in the same illiberal manner, in a proverb he valued himself much upon;  
“—priests of all religions are the same.” In which there is as much falsehood as malignity.

Dr. Echard, in his *Ground and Occasions of the Contempt of the Clergy*, gives the following passage, from a sermon preached at Paris on Easter-Sunday, by an abbot (for which he was censured by the church); it was at a time, when French eloquence was at the height, in the reign of Lewis XIV. that enquiring in his sermon,



mon, why Jesus, after his resurrection, appeared first to the two Marys? he answered gravely, "Because God would have the mystery of his resurrection made public, and women coming first to the knowledge of so important a matter, the news would be soon spread."

St. Jerome, who was a philosopher, as well as an orator, and father of the church, had so much esteem for women, that he dedicated many of his works to them. This would have been absurd, if he had not thought them competent judges. He extolled a lady for her goodness of heart, in keeping secret an affair highly detrimental to her worldly interest, but which would cast a blemish on a person who had been famed for piety, as it would have produced sarcasms against religion.

I have insisted more particularly on this head, because if you suppose women are incapable of keeping a secret—I look upon it to be indirectly insinuating, that there is no kind of imperfection, whereof they are not capable. I shall now, sir, conclude, after having given you the origin of the Salic law, as it is both whimsical and ridiculous. But I cannot omit first taking notice of the want of candour in a noble author, now deceased, who, in his History of Henry II. mentions the inveterate prejudices which the English in those days, entertained against the idea of a female succession. "In all the history, says he, of the Anglo-Saxons, since the first day of their settling in Britain, there is but one instance of a lady's being allowed to succeed to the crown, viz. Sexburge the wife of Cenwalch, king of the West-Saxons; she reigned but a year; and Matthew of Westminster says, "She was expelled

pelled with disdain by the nobles, who would not fight under a woman." William of Malmesbury however gives a very different account of Sexburge; but his Lordship endeavours to obviate this, by acquainting us, this author may have avoided publishing a fact, which was so unfavourable to the cause of the empress Matilda, in a book which he dedicated to her brother the Earl of Gloucester." His lordship omitted telling us, that this queen retired to a house of devotion, and there died. We have in the history of the same kingdom, an instance of Ethelburga, the wife of Ina, who, in her husband's absence, headed an army against Eadbert, a pretender to his crown, took and demolished his castle at Taunton, and obliged him to depart out of that kingdom. His Lordship has mentioned Elfleda, whom he allows some writers call queen of the Mercians, but without remarking that her military exploits equalled those of the greatest warriors of that age.

When the succession of the French monarchy fell to a woman, after the death of Lewis X. his brother Philip Earl of Poitou, the first prince of the blood, who pretended to be preferred before the king's daughter, had gained over to his interest the greatest preacher of his time, who was Bishop of Amiens. This prelate, preaching before those who were to decide this controversy, took for his text, "The lilies neither toil nor spin:" these being the arms of France, he most learnedly proved, and you may suppose, sir, by what strong arguments, that God having declared the lilies did not spin, they could not without sin, give the crown to the distaff. And thus it was adjudged to the king's brother,

brother, in prejudice to the king's daughter. This was the beginning of the Salic law; and I imagine this passage will not be disagreeable, as it concludes this long, and I fear, tiresome epistle.

With best compliments to Lady Bruce,

I remain, Sir,

your obedient,

humble Servant,

AMELIA FILMER.

L E T.

*Continuation of the Family Narrative.*

## L E T T E R XI.

From the Duchess de CRUI, to Mrs.  
PIERPONT.

DEAR MADAM,

THE Lady F——s were kept three years at school, during which time they had been instructed in every thing suitable to their rank and genius: at this time Lady Filmer brought Lady Sophia home, as judging she could not remain longer there, with propriety, on account of her advanced age. She would have been happy to have taken Lady Harriet from school at the same time, but was not over-fond of her associating much with her sister, until her reason was more confirmed, and her judgment strengthened. She soon found the care of Lady Sophia alone, a very difficult task: it was very hard to restrain her vivacity, or to give her just ideas of the world. She often said to Mrs. Ross (an amiable woman, who had lived with her several years); that could have no sympathy with Lady Sophia; "Our natures, said she, are not the same: my organs are incapable to convey my sentiments to her apprehensions, nor can I frame a language that is intelligible to her's." This may be easily understood, if we recollect that the greatest part of mankind, especially the illiterate, are always guided more by their external senses, than by their minds and understandings; and therefore



more easily comprehend single objects and examples, than abstract propositions, syllogisms, and refined reasonings. Lady Filmer's literary merit has already been mentioned—She soon discovered that with Lady Sophia she must greatly descend in her style to be understood, and to descend so very far, was no very easy matter for her Ladyship: but the goodness of her heart made every sacrifice easy to herself, by which she could be of any service to mankind; she therefore endeavoured to clothe her words in the simplest garb: she reminded her of the tender solicitude she had always shewn for her—which attention, on her part, could only proceed from affection.

“ I have now (said she), Lady Sophia, taken you from school, to introduce you into the world. It is of the utmost consequence to order the first steps you take *in it*, that they may afford room for favourable conjectures on your future conduct. It is hard to remove early taken prejudices, whether of liking or dislike: people will *hunt* for reasons to confirm first impressions in compliment to their own sagacity, nor is every mind that has the ingenuity to confess itself mistaken, when it finds itself wrong.”

As Lady Filmer thought it highly necessary to warn Lady Sophia of the dangerous influence of the more powerful passions, and by good principles to fortify her against their force; and the more so, as she feared that she had been accustomed in her early years to hear those irregularities which are the effects of strong passions made too light of: she instructed her, that the irregular indulgence of the passions brings infamy on those who are actuated by them. The terrible effects which they produce are to be seen in history

ory. "For," said this excellent monitress, "Why do we read the transactions of past ages? Why are we so fond of biography? Not merely as matters of mere amusement, but as containing facts, which, attended to, and properly digested, may serve to direct us in the conduct of our lives." She then acquainted her, that the seeds of all these passions were in her heart; as well as in that of the rest of mankind, and that the only means to prevent them from generating, was prayer, a diffidence in her own strength, and reliance upon God; the avoiding every opportunity of evil, keeping a vigilant guard over her appetites, and placing great confidence in good advice: she then assured her, if she followed all this, pleasure might assail, but it could not be able to seduce her affections.

In her reading, as she knew she would never employ much, she directed her to begin with what was most pleasing, and to ascend gradually from pleasure to utility. Lady Filmer also, told her, that it was proper she should make herself perfectly mistress of the four principal rules of arithmetic; and that she looked upon it as absolutely necessary, she should learn to spell her own language accurately: at the same time she did not altogether expect this, as in that case Lady Sophia must have understood the derivation, as well as the tense of the words she used, if she did not at sound. She told her that she proposed taking her to all public places, except the drawing-room, which must be delayed until her mother's arrival: that she was far from wishing to debar her from amusements; she only wished to have that medium observed, which preserves the sex their dignity, without abridging them their due entertainment. Diversions, when

properly regulated, are highly necessary; never hurtful, but when taken to excess, that to say, when they engross the whole thought. Balsac, speaking of those who are enemies to amusements, says, "Had these people the government of the world, they would deprive us of a year of spring, and life of youth." But to know how to employ our leisure hours, is necessary in every age of life: in youth it is a preservative in age it is a resource; and it is economical at all times. Dionysius being asked by one, who desired to speak with him, if he were at leisure, made answer, "Heavens forbid that I should ever be so unfortunate." As to dress, she told Lady Sophia, that those who are endowed with the gifts of nature, as to exterior beauty, as she was, are obliged to preserve, and to display them both to do honour to nature's munificence, and also that they may not deprive themselves of the advantages which they may procure thereby. "Wear then, my dear, said she, whatever may set off your agreeable figure to most advantage, only carefully avoid every thing that has the appearance of affectation. Extreme finery I cannot myself admire; it is only for ideots not to abstract the person from the dress. With moderate taste, beauty in the simplest garb, will be beautiful and deformity, deformity; though caparisoned like the Mogul's elephant, with rubies and diamonds.

It was a maxim of Lady Filmer's, never to disguise from young women, that they were handsome, for she said they would soon be told so by the men; and by being prepared for the compliment, they will receive it with indifference, as words of course, instead of becoming prey to the first coxcomb they meet: She (the

ady Filmer), who is puffed up by the praises  
men, on the supposed advantages of person,  
lists their designs upon her, and seems to own  
that she thinks it a principal end of her being, to  
be admired by them: and what can give *more*  
importance to them, and *less* to herself, than  
this?—Those who require nothing more than  
beauty, must have been greatly charmed with  
Lady Sophia: but to those who investigate a  
little further, her conversation was trifling, and  
her conduct unfeeling: she attracted hundreds  
by the allurements of her person, but before any  
of those whom she attracted had been an hour  
in her company, she repelled them so effectually,  
that they were ever after proof against her magnetic  
powers. Mrs. Ross assisted this amiable woman  
in her endeavours to cultivate this young Lady's  
mind. As she will make a considerable figure in  
the continuation of the *family narrative*, I shall in  
this place give you her history.

Mrs. Ross had seen a great deal of the world;  
her adventures my pen cannot do justice to; they  
were of an interesting nature, some of them are pa-  
thetic; *all*, are full of that agonizing knowledge,  
which is usually purchased at the price of a  
broken heart. She had been extremely hand-  
some, was at this time past forty; but there was  
still a placidness in her looks, a mild serenity,  
which at once created respect and admiration.  
This is merely a kind disposition of Providence, that  
adversity, so painful in itself, should conduce so  
peculiarly as it does, to the improvement of the  
human heart: it teaches modesty, humility, and  
compassion. “Adversity, says Plutarch, sets  
greatness of soul in a just light.” It is in the ex-  
tremes of fortune that men appear what they  
really are, and not in the tranquil course of com-



mon life. Her husband had been a man of enterprising genius, but of good sense: he entered into great expences for the discovery of coal, which he was flattered was on his estate: the hopes insensibly engaged him more and more, expecting every day to be rewarded for his labour. In the mean time, the gentlemen in his neighbourhood having been great votaries to Bacchus, enlisted him under their banners; and, his constitution being weak, he fell a sacrifice to complaisance.

Men of strong health, and of a riotous turn should not, in mere *compassion*, seduce into the company men of feeble constitutions, and make them companions of their riots, to the destruction of their health. And the same observation may be made in regard to extravagant men, great and small fortunes, who are equally ruined, since the expences which will but shake the one, will quite demolish the other.

After the death of Mr. Ross, the estate was seized by his next neighbour, and greatest creditor; sold for little more than discharged debts, leaving his widow and son only one thousand five hundred pounds. To complete Mr. Ross's chagrin, the purchaser of the estate found the coal, before he had been in possession a fortnight. Although this afforded a proof to the relations of the family, that it had not been a chimerical scheme, upon which Mr. Ross had expended his fortune, yet his memory was slighted, his son neglected, and his widow treated as a ridiculous enterprising woman, &c.—In this age, there is hardly a vice which riches will not dignify, or a virtue which poverty will not disgrace.

The errors of the happy and successful may be forgiven, those of the unfortunate never are.

No sex, no station, is exempted from the busy  
rash of tongues : whatever a man does, whatever  
he leaves undone, afford them matter to work  
upon. The best motives may be mistaken, or  
misrepresented : the most disinterested actions  
blamed and ridiculed. It is well that the happi-  
ness of mankind depends more upon the temper  
of their own minds, than upon the opinion of  
others. If we pretend, in all cases, to assign  
motives for the conduct of other people, we shall  
be frequently mistaken. If we attribute success  
in the world, in all, or even most cases, to un-  
common merit, we shall contradict experience.  
The well-concerted project of a sensible man,  
must often depend for success upon the will of  
a fool. Mrs. Ross soon found herself slighted and  
contemned by her great relations ; they first in-  
sulted her with their pity, and then increased her  
fears, by magnifying the horrors of her situation,  
and their incapacity of relieving her. Evils can-  
not happen to wise and virtuous men ; or if they  
do happen to them, cannot render them miser-  
able. Stones are hard, and cakes of ice are  
cold ; and all who feel them, feel them alike :  
but the good or bad events which fortune brings  
upon us, are felt according to what qualities *we*,  
not *they*, have. They are in themselves indif-  
ferent and common accidents, and they acquire  
strength by nothing but our vice, or our weak-  
ness. Fortune can dispense neither felicity or in-  
felicity, unless we co-operate with her. Few  
men who are unhappy under the loss of an estate,  
would be happy in the possession of it. Mrs.  
Ross supported herself under these severe afflic-  
tions, with the greatest magnanimity : she still  
supposed, that her relations could not refuse her  
upon loan five hundred pounds, to recover an

estate her son was intitled to; and which sum, upon the best advice, she was willing to risk; but could not raise it herself until her son was of age, although she could give ample security for it. This small favour was denied her by a sister married to Lord O——; she afterwards applied to Sir Benjamin Ross, her brother-in-law, and met with no better success. He wisely shaking his head, said, “What purpose could it serve, to put money in the hands of those, who when they have it, are never at rest till they have schemed it away. *Simply to be poor*, says my favourite Greek historian, was not held scandalous by the wise Athenians; but highly so, to owe that poverty to our own indiscretion: that he had already seen the inefficacy of her projects, and her late husband’s; and was sorry to add, that every one must be sensible they had played at *ducks and drakes* with their money.

A much smaller indignity was sufficient to awaken a generous mind to a sense of its independence. Mrs. Ross acquainted Sir Benjamin, that she had done justice to her son by trying every means of serving him; that she had not come there to ask charity of him, far less to hear his deceased brother’s memory traduced; that she had put it in his power to serve the only child of a brother who had never offended him; and that by the favour she had asked he would have run no risk. This she pronounced with great spirit: as some poisonous animals carry about the man antidote to their own venom, so do most people for the offence they give, by flight, hatred, or contempt. She was leaving the room when Sir Benjamin stopped her, saying, “If a trifling sum can be of any use to you it shall be at your service.” To this *generous offer* Mrs. Ross made no-reply, but *with a look*; the meaning of which was lost on this  
event-

event-judging fool. This look expressed—*I will not be obliged!* it marked the distinction between sensibility of misfortune, and weakness of mind: it repressed the insolence of wealth, and conferred dignity even on indigence. There is, perhaps, some ingenuity in serving people, or lending money with a bad grace. We may possibly weaken the sense of gratitude in the debtors, but then we make them extremely eager to return the obligation, and get out of our debt. Mrs. Ross made some other unsuccessful attempts, to serve her son.

*Friendship* is so little to be depended on, that the surest way to preserve one's *friends*, is never to put them to any trial. Indeed some of the younger part of her acquaintances at this time contributed to her satisfaction, as far as their civilities could extend: but it was with an ardour, which those that know the human heart, must be sensible could not last long. All that is more than necessary, is too much: her care, her happiness, her welfare, was their only concern, they would go no where until they knew she was fixed for the day, &c. But every thing wears out, and the excess of their fine sentiments soon destroyed themselves: when her misfortunes grew familiar, they ceased to strike their imaginations: an habit of seeing her, dissipated the caprice which had been so beneficial to her, and satiated the satisfaction they had in serving her; they gradually declined in their visits and attentions, and at last wholly gave her up, from shame for the part they had acted, which brought them in discredit with themselves. Mrs. Ross had been much attached to her husband: his temper had rendered him disagreeable for a few years past, but this she imputed to the bad success of his

E 5

schemes,



schemes, which had also led him into a love of his bottle. When we really love a person, we are apt to find excuses for their faults: but when they are lost to us, we wonder at ourselves for ever having been offended. Women are fond of indulging their griefs: the men endeavour to dissipate theirs, and easily succeed.

As soon as Mrs. Ross had reason to conclude that she had buried every friend with her husband, or that they had been annexed to the deeds of the estate she had been obliged to sell, to prevent prescription, she had her son returned heir to his father; and, upon that *retour*, applied for a charter, in order to keep open his claim on the other estate, as it was not in her power to go to law. After which she would instantly have left Edinburgh; being greatly disgusted with her relations; but her son being at the university there she would not withdraw him from it, and could not afford to board him elsewhere. This obstacle was soon removed; her son disappeared, and wrote her a letter, that he had left her from knowing the difficulty of her situation, &c. and he reproached himself for having been so long a burthen to her; that nothing should ever efface from his soul, the virtuous impressions she had given him; and he despaired not of success in the world; for that as it was his strongest desire, his every endeavour should be exerted to snatch from indigence a respectable parent, and to place her in a situation worthy of her. I will not pretend to describe Mrs. Ross's feelings, or the emotions of her mind in reading this letter; they only who are mothers, can perhaps judge of them. She had kept up a constant correspondence with Lady Filmer, and immediately wrote to her a succinct account of her situation; expressing

desire

desire that she might board in some sober family in her neighbourhood. The first natural impulse of a distressed heart, often points the best alleviation : she had an answer from Lady Filmer, by return of the post, insisting on her instantly leaving a place where she had been treated unworthily, and coming to her. This kind invitation she immediately accepted ; and was met at London, by Lady Filmer, who carried her to Filmer-Place. Mrs. Rofs, in the beginning of this narrative, had been with Lady Filmer five years, without having heard any thing of her son : she had accepted of Lady Filmer's invitation, of constant residence with her, as she knew it was sincere ; and that she was governed in her actions by such immutable principles, as made her not likely to change her sentiments, and was one of these fine dispositions, that is formed to draw its happiness from every object around it : her noble and sublime self-love, relished nothing with more satisfaction, than the being useful to her friends ; and any person's boldness in requiring her services a second time, rewarded her first kindness. As a generous mind delights in conferring favours, so an ingenuous and grateful heart is superior to false shame in accepting them.

Mrs. Rofs, however, felt great uneasiness on her son's account : " The world (as Milton phrases it) *lay all before him* ;" and he, no more than Adam, had any man (that she knew of) to whom he might resort for comfort or assistance. But Lady Filmer consoled her, by drawing her mind to such objects as alone could secure to her satisfaction. " Could you, my dear Mrs. Rofs, said she, flatter yourself with the hopes of finding this world the place of your repose ? awake from your error ! the happiest of mortals, is he who  
has

has the fewest miseries, at least in human consideration; religion, indeed, when it is truly prevalent, may have power to dissipate every cloud. What can befall us which is not foreseen, ordained, directed, by a wise and merciful Providence? This, when you recollect, will be the origin of your peace, which will never be disturbed, but when you shall seek for consolation, and a remedy, in philosophy or human reason. There is nothing on earth, but the loss of virtue, which may *not* be lamented too much. Friendship, love, and duty, have their bounds, and of consequence, the sorrow which is occasioned by each, should be limited.

With this excellent advice from Lady Filmer to Mrs. Ross, I conclude my letter. I ever am, dear Madam,

most affectionately yours,

ELIZA DE CRUI.

L E T.

## L E T T E R XII.

From the Same to the Same.

DEAR MADAM,

**A**S in my last, I acquainted you with the plan Lady Filmer adopted with Lady Sophia, I shall here acquaint you with that which she followed in the education of Lady Harriet. She had received all the instructions of a boarding-school in common with her sister; exclusive of which, Lady Filmer either personally or by letters, had instructed her in the sciences. She first explained to her chronology, and its technical terms; she then wrote a short abstract of the Jewish History, from the creation of the world, to the destruction of Jerusalem: and then an account of the four ancient monarchies, from their origin, to the division of the Roman Empire; and so on to the translation of the Imperial seat to Constantinople: to this, she added a short account of the other Aborigines of the earth, such as the Celtes, Scythians, Chinese, Egyptians, Phœnicians, Carthaginians, Teutones, and other nations of whom any account has been handed down to us. She also wrote a short sketch of the middle ages under the Eastern and Western empires; together with a history of the Caliphs, Saracens, and Mahometans, and their irruptions, &c. from the reign of Constantine to the restoration of the Western Empire, by Charles the Great; and proceeded to the extinction of that family. She then gave her an account of the present state of the empires, kingdoms, and republics of the earth, and of all the



the alterations they have undergone: and afterwards instructed her by the same means, in the history of the Germanic Empire: of Ecclesiastical history, &c. She divided the history of England into four periods, very different with regard to their duration, but almost of equal importance. The first, is from the earliest accounts of the country, to its conquest by the Saxons; the second, from that æra to that of the Norman Conquerors; the third, from thence to the alteration of the constitution by the beheading of King Charles I. the last contains those transactions which have passed since that time. "To consider the first with accuracy, she told her, belongs to the philosopher: the second and the third are more immediately the business of those who would understand the grounds of our constitution, which is the proper business of a legislator: the last, of such as would be acquainted with the connections and relations in which we stand with regard to our neighbours on the continent; and our foreign and domestic trade: that is, in other words, of the politician and the merchant. She likewise informed Lady Harriet, how the power of England and France had been changed in a few centuries: that they had been then very different from what they are at present, as the French monarchs, under the reign of Hugh Capet, in 987, had but an inconsiderable tract of territory; the greatest part of the kingdom being enjoyed by independent princes, whose possessions were gradually united to the crown. And though Henry II. conquered Ireland, Wales was not united to England till the reign of Edward I. nor was Scotland till that of James I. So that both kingdoms are (said to be) more powerful than ever \*. The history of Scotland she also divided into four periods; the

\* This sentiment, however, is very justly disputed.

first reaching from the origin of the monarchy to the reign of Kenneth II. the second from Kenneth's conquest of the Picts, to the death of Alexander III. the third extends to the death of James V. the last from thence to the accession of James VI. to the crown of England. The first period is the reign of pure fable and conjecture. Truth dawns in the second, but still merits no particular or laborious enquiry. In the third period, the history of Scotland becomes more authentic: not only are events related, but their courses and effects explained; the characters of the actors are displayed; the manners of the age described; the revolutions in the constitution pointed out: and here every Scotsman should begin to study the history of his own country. During the fourth period, the affairs of Scotland were so mingled with those of others nations, its situation in the political state of Europe was so important, its influence on the operations of the neighbouring kingdoms was so visible, that its history becomes an object of attention to foreigners; and, without some knowledge of the various and extraordinary revolutions which happened there, they cannot form a just notion either of the most illustrious events, or of the characters of the most distinguished personages in the sixteenth century. The history of Ireland she divided into three parts: the first begins with the establishment of the Scoto-Milesians in that kingdom, and extends to the fifth century, when the Irish first began to renounce the pagan idolatry; the second begins at the rise of the christianity, and comprehends seven centuries, ending about the year 1200: the third contains the more circumstantial relations of the different irruptions of the English, their establishment on that island, and, in short, all the remarkable

remarkable transactions that have happened, down to these times. Lady Filmer had taught Lady Harriet, the principles of geography, and the use of the different sorts of maps and charts, ancient and modern: she instructed her likewise in genealogy, in rhetoric: she pointed out to her the method of obtaining a correct style, but more particularly in the composing of English, French, and Italian letters. Words, she instructed her, ought to be placed in such a manner, as not to shock the ear with jarring sounds; that she must be upon her guard against monosyllables; must observe a reasonable limit in her periods, never exceeding the usual power of the breath, to utter with ease; which may be about six of our heroic verses: that she must seldom let two, never three, of this extent succeed each other: that she must avoid no less the contrary extreme, of short sentences, which are unmusical, harsh, and abrupt; and cautioned her not to string many of these together; for that discourse, or writing, is most agreeable to the ear, when long and short sentences are properly intermixed. She recommended particularly to Lady Harriet, the Etymological Dictionary of Monsieur Menage, as necessary for understanding the words and orthography of the French language. It were to be wished, that there were dictionaries of this sort compiled for the different idioms of countries. It was probably with this view, a very ingenious author compiled a dictionary, without which it is impossible to unravel the beauties of his own works: which would otherwise have remained (to the loss of mankind) *torpid, frozen, and congealed.*

In the hours of relaxations, Lady Filmer made Lady Harriet read some of the best poets and orators,

tors, ancient and modern, to improve her taste: she also informed her of the nature of antiquities, medals, and other ornamental parts of learning, at least so far, that she might not be ignorant of them: and purchased for her Mr. Jennings's Introduction to the knowledge of Medals, which is reckoned a sensible and judicious treatise; in which the elements of medallic knowledge are laid down without affectation, or any useless display of erudition: it contains the history of medals; their matter, size, and shape; the orders into which they are distinguished; their impression and form, and their values and use. The Tyro in antiquities may here find a valuable introduction to that province of knowledge which relates to medals and coins; and the profound antiquary may learn to be more sparing of conjecture, and to form his conjectures upon the principles of reason and common sense. Lady Filmer also used to amuse Lady Harriet with Dr. Stukely's Medallic History of Crassus, emperor in Britain: the events in the seven years reign of Crassus, are there deduced from three hundred and ten coins of this emperor, in which is delineated their religious ceremonies, &c. He lays it down as a maxim, that every legend of a medal alluded to religion, sacrifices, public spectacles, sacred transactions, deities, the animals used for offerings; and all those things are well illustrated in the Roman kalendar annexed, which he is said to have much improved, by adding the days of triumph, and other particulars. "A cabinet of medals, Lady Filmer told her, is a body of history, as confirming such passages as are true in old authors, in settling such as are told after different manners, and in reading such as have been omitted: they are also a great help to chronology,



nology, as they do not only show the actions of the emperor, but at the same time, mark out the year in which they were performed. "But every thing, my dear child, said she, in its excess is ridiculous: I would not, observes an elegant writer, be better acquainted with the faces of the Antonines, than with those of our own kings; and I would prefer my money in pounds sterling, to a sum in sesterces. But to possess a sentimental facility of being moved by what is excellent in any art, and to be able to signify it to others, will surely add to the other graces an amiable woman may have.

'Tis chiefly taste, or blunt, or gross, or fine,  
Makes life insipid, bestial, or divine:  
Better be born with taste to little rent,  
Than the dull monarch of a continent.

ARMSTRONG.

She who enjoys a fine taste, and cultivates a competent knowledge of the polite arts, may be said to possess another sense, and will therefore add to her own happiness; while it marks to others a superior education, an enlightened mind, and exquisite feeling. If a woman should not even have taste, as taste is the gift of Heaven, it will by no means excuse her ignorance. Want of information proceeds from indolence and a vulgar mind\*. As much of life must be passed in affairs considerable only by their frequent occurrences, and much of the pleasure our condition allows must be produced by giving elegance to trifles, it is necessary for us to acquire such ac-

\* Barnaroti, wrote a series of comedies called *La Fiera*, or the Fair, by which he supplied the *Accademicians della Crusca* with the terms of arts and manufactures. It may be necessary to know these, though we should be sparing in the use of them.

complishments

complishments as are proper, in the intercourse of society, to render us interesting or pleasing companions. It is thought the Bona D<sup>e</sup>i of the Romans was nothing than the goddess of Taste. Ladies alone were admitted into her mysteries: the natural indelicacy of the stronger sex seems to countenance this opinion. Women in general are allowed to have much stronger, and more exquisite sensations than men: and a frequent intercourse with the female sex, and a thorough acquaintance with their charms and virtues, are essential requisites to form a man of taste. A sensible woman, continued Lady Filmer, who has a taste in the sciences, will join such a happy propriety in the use of them, as will be sufficient to excite the admiration of others, even while she discreetly covers her knowledge with a gentle veil: and while she is adorned with all the graces of her sex, and can think deeply, *she will assume nothing*, having always a facility of temper, a presence of mind, and an ease of manner, which will make her deepest reasoning appear to be the result of nature. Let us, my dear child, said she, resign the mystery of technical terms to the men, by which their ignorance is sometimes disguised, and their knowledge frequently disgraced. There cannot be a greater abuse of language, than to make use of words to which we have no fixed, or determinate ideas. I make it a rule never to give my assent or negative to a proposition, till I am acquainted with the terms of it. To simplify expression, is always the effect of the deepest knowledge, and clearest discernment. Let us also avoid all kinds of affectation; when once people quit the direction of nature, they know not where to stop, and continually expose themselves by the most absurd extremes. This arises  
from

from an ill-governed consciousness, which when we see creep into worthy minds, we sincerely lament. And it is to be regretted, that the ambition of having superior sensibility and parts, disposes the affected lovers of arts to receive rapture at one time, and communicate it at another. They first impose upon themselves, and then on others.

A person of real taste possesses all his senses in the manner best adopted to receive the impression of every true pleasure, which Providence has scattered with a liberal hand for the delight of his creatures. There is nothing intrinsically beautiful, that does not furnish him with a perpetual delight; in a word, the avenues of his mind are open to all those enjoyments that bring with them the passports of reason. It is therefore to be lamented, that among those, to whom an easy fortune give sufficient leisure and opportunities for the improvement of taste, people of both sexes give so little attention to it, and consequently can find little amusement in it. Nature gives only the seeds of taste, culture must rear them, or they will never become a source of pleasure. When objects of any kind are first presented to the eye, or imagination, the sentiment Mr. Hume, says, which attends them, is obscure and confused: and the mind is, in a great measure, incapable of pronouncing concerning their merits or defects. But allow him to acquire experience in these objects, his feelings become more exact and nice; he not only perceives the beauties and defects of each part, but marks the distinguishing species of each quality, and assigns its suitable praise or blame. To be continually advancing in the paths of knowledge is one of the most pleasing satisfactions of the human mind.

Lady

Lady Filmer, also, adopted a particular method with Lady Harriet, which contributed much to her improvement. She used frequently to say, discoursing is like *transplanting a tree*; the success of which is precarious: but adages, resemble the *sowing a seed*, which strikes a surer and deeper root. In Lady Filmer's absence, Lady Harriet wrote to her twice a week, on these subjects; by which she received a double advantage; it accustomed her to express her thoughts with propriety; and by inquiring into the foundation of these maxims, whether it was reason or example, she discovered a great number of arguments, which induced her to follow that which is good and avoid that which is evil: and these arguments being the result of her own reflections, made the strongest impression on her mind, as she was convinced of the justness and truth of them. Lectures on morality, by the instructors of youth, are frequently regarded as part of their duty; therefore make a weaker impression on their minds, than those which are the consequences of their own inquiry.

I am, my dear Mrs. Pierpont,

most affectionately

and truly, yours,

ELIZA DE CRUI.



## L E T T E R XIII.

From Mrs. PIERPONT to the Duchess DE  
CRUI,

DEAR MADAM,

Liege.

**I** Return your Highness many thanks for the honour you have done me: your confidence gives me importance with myself. I was much entertained with Lady Filmer's letter, and also with your Highness's account of the different methods she pursued with the ladies F——: she appears to me to be a woman of extraordinary talents, and also very deserving of the high place she possesses in your esteem. The examples she produces of feminine excellence are, to be sure, very splendid, and I make no doubt of our capacities extending to any thing we are brought up for; but as in this happy period, we are protected and defended from invading enemies, we should cultivate those talents more natural to the sex.

Every thing to me, loses its charms, when it is put out of that station wherein nature, or, to speak more properly, the all-wise Creator, has placed it. A Plato in petticoats, or a Camilla in the field, are equally my aversion. Is it not inverting the order of nature; an actual rebellion against Heaven? In this town, the husband is Hercules with the distaff, the wife Omphale with the lion's skin. I remember a Spanish poet \* says on this subject,

If he who conquer'd lions,  
Is by a woman conquer'd,  
What shame for him to be so weak,  
For her to be so fierce

\* Lopez de Vega.

Aristotle,

Aristotle, in his Politics, says, "The modesty and fortitude of men, differ from these virtues in women; for the fortitude which becomes a woman, would be cowardice in a man; and the modesty which becomes a man; would be pertness in a woman." The fable of the North-wind and the Sun contending to make the man throw off his cloak, affords an apt illustration of the powers of either sex: the blustering fierceness of the former, instead of producing the effect which is expected, made the man but wrap himself up the closer; yet no sooner did the sun-beams play, than that which before protected him, became an incumbrance. Mr. Pierpont used often to amuse himself by depreciating the character of women. Lord Chester, (but why do I mention him?) frequently answered him to this effect; "If we consider women in the light of our dearest friends, are we not to protect, honour, and caress them, with the utmost love and tenderness? but, if we regard them as enemies, they are a conquest of which a man ought to be ashamed."

I look upon sensibility of heart, sweetness of temper, and gentleness of manners to be the most distinguishing characteristic in our sex: if we avail ourselves of these, we shall be more powerful than if we possessed the strength of Hercules, and the oratory of Demosthenes. Lady Filmer says, "That had women been employed in state affairs in Great Britain, it might have been lucky for the nation in some particulars." I cannot help, in some measure, subscribing to her ladyship's opinion; for if women had been employed in the capacity of the Chinese Thinkers, we perhaps might never have been brought to such extremities in America, nor would so many brave  
men

men have fallen there in consequence of our misconduct at home. I am a very bad politician, but as we have agreed between us to write to one another without reserve, to hazard every thing; I shall freely give you my opinion: perhaps you may say to me sometimes what an ingenious Frenchman said in a letter to a friend, "There is something in your letter, I believe, would be very fine, if you and I understood it. Il y a dans votre lettre une chose qui seroit, je crois fort belle, si nous l'entendions vous et moy."—But I proceed—The ministry, of late years, do not seem to have been possessed of general ideas, or universal principles, and have acted in consequence of the most immediate, and familiar associations. They indeed, at least some of them, have had their own points in view, and have attended to them with the utmost diligence, and acted such a part as is agreeable to that patriotism they have vowed to themselves, which is built on self-interest, and cemented by dissimulation. When this is the case, it naturally prevents their ideas from being complex. And this may account for their not having acquired a habit of comparing rapidly a number of objects together, and of forming a conclusion; by which means the action in consequence becomes less dangerous and uncertain.

Errors accumulated through many centuries, have never yet been exposed by ascending to general principles, nor has the force of acknowledged truths been ever opposed to the unbounded licentiousness of ill directed power, which has so continually produced so many authorized examples of the most unfeeling barbarity. Such was the extirpation of the poor Caribbees, an innocent and unoffending race; living in a state of nature,

ure, hitherto unmolested, and unconscious of  
 offence, never dreaming of impending woe.  
 Their rights of inheritance had never been called  
 in question : but had there been a surmise of that  
 nature, every treaty of peace in which they were  
 included was a new grant to them : and a security  
 in the faith of Great Britain. It has been urged  
 they are a brutal, stupid people, addicted to all  
 manner of vices : can we expect any thing else  
 from a nation deprived of the Gospel ! Let us  
 bewail, but not reproach them for their misfor-  
 tune ; let us instruct them, and remove their er-  
 rors, and not be so wicked as to reduce them to  
 despair.

Each case is ours : and for the human mind  
 'Tis monstrous not to feel for all mankind.

ARMSTRONG.

In this manner, I am very apt to believe, women  
 could have acted if they had been at the helm  
 of affairs ; humanity belongs to the sex. An in-  
 stance of this may be produced, by observing that  
 in Russia during the reign of the late Empress  
 Elizabeth, and the present Empress Catharine,  
 a malefactor has been put to death. And it is  
 more than probable, from the quickness of their  
 genius, they would have penetrated into the sordid  
 selfish views of those, who (for their own emolu-  
 ment) by their fallacious representations, induced  
 the ministry (even in this age of œconomy) to ex-  
 pend thirty thousand pounds on this expedition,  
 exclusive of the continued expence of keeping  
 troops there. So far I agree with Lady Filmer ;  
 as her Ladyship says, \* “ that the organs in wo-  
 men are of a finer texture than in men. Might

\* See Page 38.



not this observation be made an argument for the contrary opinion of what she advances? Since the organs of the female sex are of a finer texture and more exquisitely formed, than those in men and since, as she has with great propriety observed, the soul is influenced in all her operations by the organisation of the body, will it not hence follow, that there must be some difference in the operations of the soul, and that women may have a higher degree of sensibility, more delicate feelings, more lively passions, and be more competent judges in matters of decorum and taste, which is, as Dr. Akenfide finely expresses it,

—— feelingly alive

To each fine impulse, a discerning sense  
Of decent and sublime, with quick disgust  
From things deform'd, or disarrang'd, as gross  
In species.——

Will it not follow, that women, from the nice construction of their organs, may thus be better judges of propriety, politeness, elegance, and taste, but may be less qualified for arduous undertakings, intricate and abstract reasonings, and the higher and more difficult departments of knowledge and science? Does not fact and experience favour this conjecture?

I observe Lady Filmer has fallen into the vulgar error, of supposing the Turks deny we have any souls. An ingenious lady † has since informed us, that it is true they say women are not so elevated a being as men, and therefore do not hope to be admitted into the paradise appointed for the men, who are to be entertained with celestial beauties: but there is a place of hap-

† Lady Mary W. Montague.

ness, destined for souls of an inferior order, where all good women will be rewarded with eternal bliss!

I cannot see myself, the necessity for our sex being philosophers, rhetoricians, historians, or poets. Our lives are too short for every attainment: if ignorance is despicable, a superfluity of false science, is a thousand times worse, and often renders a woman contemptible and ridiculous. It is certainly necessary to be well informed in the principles of our religion, and to do our duty we must know it, but further is unnecessary. We please ourselves in knowledge, but we please God by obeying his commandments, and in our humble acts of piety. Religion is nothing else, but the knowledge of the most excellent truths, the contemplation of the most glorious objects, and the hope of a blessed immortality; it requires nothing but the practice of such duties as are most conducive to our happiness, peace, health, honour, prosperity, and eternal welfare.

“If man, says Epictetus, had any sentiments of honour and gratitude, all that he sees in nature, all that he experiences in himself, would be to him a continual subject of gratitude, praise, and thanksgiving.”

If women's situation is more confined, is it not an infinite advantage to them? does it not furnish them with more time to prepare themselves for everlasting happiness, which, it is to be much feared, the business of the world prevents them from attending to; and if the best of our services are imperfect, how much are they to be lamented?

Look down, great God, with pity's softest eye,  
 On a poor breathing particle of dust,  
 His crimes forgive ; forgive his virtues too,  
 Those smaller faults, *half converts* to the right.

## Night Thoughts.

Though Solomon's description of a wise and good woman may be despised by this refined generation, yet certain it is, that the business of a family is the most profitable and honourable study a woman can employ herself in: this employing a great part of her time, will prevent her feeling that *ennui* attending fine ladies, and she will have no time for complaint. The ordinary troubles of life, which to those who have nothing else to think of are insupportable, will be to her less terrible than to people more engrossed by dissipation, or those of easier circumstances; for it is a certain truth, when the mind is divided among many cares, the anxiety is lighter than where there is only one to be contended with. I am by no means, at the same time, against women's informing themselves in every art or science, if it does not interfere with their more important concerns, and am of opinion, that by keeping company with intelligent men, our sex may gain something which, embellished with elegance, and softened by modesty, will always add dignity and value to female conversation—But surely it would be folly to labour to gain, what if gained would be useless, or to waste exertion upon objects unworthy of our notice, or that have been left unattained from their futility.

A great law-giver being asked what he thought most proper for boys to learn answered, "What they ought to do when they are men."

A man

A man once gave a public specimen of his dexterity, by driving a carriage along straight lines, to the astonishment of the beholders: but Plato shook his head. "This man, said he, can have done nothing useful, who has spent so much time upon trifles." Another shewed his dexterity of hand before Alexander the Great, by throwing pease through the eye of a bodkin, without missing once.—Alexander ordered him a present of pease. Whoever attempts to acquire reputation by talents useless to society, becomes justly the object of their contempt. I am sure your Highness will agree with me in thinking Socrates had great merit in withdrawing the wits of Greece, by his instructions and example, from the vain pursuits of philosophy, to moral inquiries: and turning their thoughts from such studies as were useless to society, to the various modes of virtue and relations of life.

To Mr. Locke, also, have we not great obligations? He lived in an age when learning made a surprising progress in every part of Europe: and instead of attempting to improve natural and experimental philosophy, subjects on which some of the greatest men the world ever produced, were then engaged, he left them to investigate the laws of the natural world, and undertook a new branch of science. He made the mind of man his study, developed its faculties, traced the manner of their operations, and delivered more profound truths relating to the intellectual powers, and the conduct of the understanding in the acquisition of knowledge, than are to be met with in all the volumes of antiquity. When I observe, that during the age of the greatest activity, young men are confined to studies, which are merely speculative; and that they are afterwards suddenly



pushed into the world without the least experience; I find it to be a practice, contrary both to reason and nature, and am no longer surpris'd, so few men are capable of conducting themselves with dignity and propriety through life.—I have always thought our sex had a great superiority in this respect. We are taught by experience, what they learn but imperfectly from books. Moral truths are as certain as mathematical. It is as certain that good is not evil, nor evil good, as that a part is less than the whole, or that a circle is not a triangle. Can any thing be more unaccountable, than to spend so much time in teaching them things which are quite useless, whilst the great art of accommodating themselves to their situation, is quite neglected? Under a pretence of forming them for society, they are instructed as if each individual were destined to spend his whole life in chimerical speculations: and for this reason, from sixteen to twenty-four, I believe that women are generally more than two years before the men in ripeness of understanding.—I am greatly obliged to the Duke for his advice concerning my affairs. I shall now give your Highness an exact account of my situation, by which you will see the inefficacy of any steps I could take in that affair.

You know I had the misfortune to be married at fourteen to Mr. Pierpont: my sufferings with him, for fifteen years, were greater than I ever communicated to your Highness. I concealed his faults, lest they should harden him against that sense of shame, which I flattered myself might one day be the means of reclaiming him.

The last years of his life, I was compelled to debar myself the maternal joy of my children's presence;

presence; as the manner in which he treated me before them, was such, as must have deprived me of their respect. And your Highness knows, that parents, in order to preserve their children's veneration for them, should be very careful not to let them see, or suspect any thing in their own conduct, behaviour, or principles, which they would not approve of in others. The profane manner in which Mr. Pierpont treated all serious subjects, must inevitably have eradicated in them every principle of virtue.

To commit unjustifiable actions under the influence of ungovernable passions, while at the same time we disapprove of them, is human frailty: but to establish principles for the vindication of vice; and to inculcate them, is such an infernal effort, as must excite the greatest indignation in every good and virtuous mind. But his unhappy course is run, and for the first time in my life, in obedience to your Highness's commands, I *paint* what I suffered in my connection with him. Sir Timothy Upton, from whom he possessed the estate of Mount Mirtle, in Shropshire, left it him under this condition, that if he, or any of his successors, died intestate, it was to devolve to the London Hospital. To that Hospital it must go; for no solicitations on my part could induce him to make a will. His common answer to my entreaties, would offend your ears; let it suffice, he insinuated I wanted him to execute this deed, that I might afterwards poison him, and marry Lord Chester. In consequence of this omission, as his own private affairs had been greatly involved, before his accession to this estate, I find myself at this time, instead of seven thousand, only in possession of three hundred pounds a year, to support my son, my daughter,

and myself. But I shall bring up my children to an humble fortune, and they will be contented with it: I accustom them in their dress to a plain and practicable neatness, and show them the best way of making and contriving their dress; and also to despise what many others think necessary. And I have, above all things, instructed them, that it is a sign of a mean and low genius, to be uneasy because they cannot have such a gown, or such a cap: that a just understanding always rejects excessive delicacy; it treats little matters as little, and is not at all hurt by them: none deserve happiness, or indeed, are capable of it, who make any particular station a necessary ingredient. Your highness may recollect in what dangerous situations Mr. Pierpont used to place me with the very man, to whom he suspected I was partial. A virtuous mind may be *surprised* without being subdued—I struggled against my heart, I conquered and am happy. Every thing we ought to do, I firmly believe, we shall be enabled to do, if we set about it properly, and with equal humility and trust in God. I am convinced that even a well-founded affection is surmountable, when we have not given it improper encouragement, and when the struggles we make against it are supported by motives of duty.

My husband's conduct exposed me to censure: but a censured person should first seek to be justified to herself, and give but a second place to the world's opinion of her; and in all cases where the two cannot be reconciled, to prefer the first to the last. If the reflections thrown upon her are just, she ought not only to forgive them, but endeavour to profit by them: if unjust, she ought to despise them, and the person who makes them,

them, since it would be inexcusable to strengthen by anger an enemy, whose malice will be disarmed by contempt. As the world judged without knowing, it was unjust, without offending me—but difficult situations often make seeming occasions for censure unavoidable: which the candid will allow for.

It is the fate of unequal unions, that persons not naturally of bad dispositions, through them often incur censure; who, more happily yoked, would be entitled to praise. There are qualities, which are not quite unobserved in one situation, by the very people who would admire them in another, where certain advantageous circumstances serve as glasses to assist their sight.

At Spa, I contracted an intimate friendship with a young lady, who I afterwards saw at the English nunnery at this place: she made me acquainted with a nun, whose name is Christini, and is now lady abbess.—Were your Highness to see her, you would confess a nunnery was no confinement: few female figures have so much beauty, or as much grace: there is in her countenance an expression of sweetness, and good sense, which will hardly be equalled in thousands of her sex. But the beauties of the mind, which beamed forth in her face, the sweet serenity which enlivened the monastic air of seriousness, which was diffused over her fine features, entirely captivated my heart.

I found she was in the highest esteem: this determined me to leave my three girls under her care. After my husband's death, I have continued them there, from an oeconomical scheme, as I could not afford to have them so well educated at home. I have always thought, that the



French ladies being brought in convents, where books are the only refuge they have from silence and tediousness, is attended with the greatest advantages to them: and, as they have generally lively parts, they cannot fail to improve, by this best of all methods; which is rendered more effectual by the time solitude affords them to reflect on what they read. It was an admirable reflection of Montesquieu's, "Il ne s'agit pas de faire lire, (says he) mais de faire penser." Do not suppose from this, I differ from my former sentiments with regard to the studies of the men; you may recollect how differently I painted what *is necessary* for us to acquire. The age young ladies are, when generally placed in convents, is after they have acquired a habit of reflection from being in company at home: having contracted ideas, they have now leisure to inquire into them, and to distinguish between true rectitude, and false principles, sanctified by fashion and folly. This will place them above that trifling disposition, too common among young women; which makes even youth ridiculous, and maturity insignificant; but old age altogether contemptible. I apprehend, it is for this reason, that the French ladies (in regard to intellectual accomplishments) are much superior to others, who have not had the same advantages of education. The king of Prussia affords an instance in point: he was certainly born with more than common abilities; but that he has cultivated them with greater diligence, was probably the effect of his peculiar condition (his being so long confined in prison by his father) of that which he then considered as cruelty and oppression.

You are perhaps, surprised that I should leave my daughters at a convent, lest they should imbibe prejudices in favour of the Roman catholic religion: *our* charity is more extensive than *yours*: I do not apprehend my girls in any danger, as you would do yours at a protestant school. Pity it is, my dear friend, that different nations of the world, though of different persuasions, did not more than they do, consider themselves the creatures of one God, the Sovereign of a thousand worlds. Geographers dividing the world into thirty parts, give us this account of them, that but five of those thirty are christians; and, for the rest, six of them are Jews, and Mahometan; and the remaining nineteen heathen. Is not this a lesson to be upon our guard, in limiting the mercies of God? It is extremely useful to go abroad sometimes to wear off prejudices.

I know your Highness will pardon the freedom with which I write: I shall make you no compliments. I desire you only to delineate in your pen, the sincerest, and most ardent effusion of tenderness and friendship, and believe it springs from the heart of

Your Highness's

affectionate, obliged

humble servant,

ANNA PIERPONT.

N. B. My girls wait impatiently for your Highness's Family Narrative.—Do not think of answering my *bêtise*.

L E T

## L E T T E R XIV.

From the Duchefs DE CRUI, to Mrs.  
PIERPONT.

DEAR MADAM,

**I** Return you many thanks for your agreeable letter, and for the praises you indirectly, bestow on me; for though I may be conscious of not deserving them, yet we are fond of standing high in the opinion of those we love.

I always knew, my dear Mrs. Pierpont, that your sufferings had been great, from the world of men; you know that I always wished you to be separated from him, but you judged otherwise.—I beg the favour you will acquaint me with the reasons that determined you against that step: *a step*, which the badness of his temper alone would have excused your undertaking, had you no other cause of complaint against him. It appears to me very strange, that any one who would scruple to commit a murder, can without regret, take pains to rack peoples minds. His conduct, in regard to the *will*, was very much in character; he was unwilling to think of the evil day in which he was to bid adieu to his large possessions in this world, as he had so little to expect in the next. Errors of the judgment ought never to be allowed for, since the wisest persons are liable to mistake, if, upon any occasion, they omit consulting their reason, and suffer themselves to be led away by passion; but if they consult their reason, if they commit a wrong action upon

upon cool deliberation, then are they wholly inexcusable. Indeed, my dear friend, you was too good for him : I always told you so, but you rejected my counsels. One of the happiest effects of friendship, is, that mutual liberty of giving and receiving advice with freedom, even when it appears necessary not to pursue the counsel *given*, because one loves and esteems the principle from which it proceeds.

Friendship between women, the men look as a chimera, a non-entity, grudging us even the name, which is all that they retain of it. Shakespeare is the only poet, I recollect, who has delineated the character of a female friend : in Celia and Rosalind. I make no doubt but he would have favoured us with many more such in his works ; but at the time Shakespeare wrote, he was not unapprized to what a disadvantage his females must appear, under the circumstance of being represented by men ; which custom continued till the reign of William III. and to this consideration we may reasonably attribute the scarcity of women in most of his pieces. But to return from this digression—A steady friendship affords a moral assurance of the virtue of both the parties, because no other league could render the union permanent. May not the energy of friendship be considered, in some sort, as one proof of the immortality of the soul, of its immateriality at least ; as it is an expansion of the mind, which endeavours to enlarge itself beyond the narrow bounds of its own mansion ? It has none of the perturbations of love, of ambition, of avarice in it, which have self-ultimately for their object.

Like music, pure, the joy without alloy,  
Whose every rapture, is tranquility.

As



As things have happened, it is better, to be sure, you did not leave your husband. Human prudence is often deceived; our knowledge is confined; we see, and judge badly. Therefore when things appear desperate, and events turn out contrary to our hopes and expectations, it is proper to be resigned to the will of Providence: that which appears to us as an evil, may possibly prove a fortunate event. In regard to your sentiments concerning education in a convent; respecting the time it affords for reflection, &c. I highly approve of, if girls do not go there until they are twelve or thirteen years of age; but if sooner, it is doubtful whether, at that early age, they would have recourse to this expedient, to divert the time: I question very much, even then, if it is by means of dry and formal precepts, those false and extravagant notions inculcated in convents, that a young woman is insensibly prepared to make a proper figure in life, and to discharge the duties of a wife, and a mother. I think those parents are much to blame, who keep their children so much out of company that they lose all relish for it; and are in a perfect flutter if they happen to see a strange face. A young lady not early formed for habitual elegance, betrays the defects of her education by an unnecessary anxiety of behaviour; which often renders her troublesome by ill-timed civility; and this is the great *pierre d'achopement*, they generally fall into. Excessive complaisance, is no less disagreeable than downright rusticity. By living very retired, their ideas must be necessarily confined; they can acquire but little knowledge of the world, and must retain long that perilous ignorance of vice, which, keeping suspicion at a distance, induces us to judge of others by ourselves;

selves; and makes us consider every one, without distinction, as disposed to serve and oblige us. If girls were to pass their days in retirement, or among virtuous people only, and were absolutely beyond the power of being led astray, it would be adviseable to leave them ignorant of the passions, which, probably, they would never experience; but the world, such as it is at present, abounding with precipices, dangers, and rocks, it is necessary to arm them against these perils; and for this end, nothing is more proper than to shew them by examples, what miseries violent passions produce: this may be done without tainting in the least the purity of their minds. I approve much of your plan, in regard to bringing your daughters up frugally; nor do I confine it to your situation, but extend it to all others. One who in infancy is left to be governed by her own caprice, I am apt to believe, will scarcely submit to reason in her more advanced years: I never blame a lady so much for her humours, as her mother, for not having corrected them. The folly, and depravity (I speak in general) of the men, and the unlucky *accidents* that occur in life, furnishes to many occasions to women for the exercise of patience and submission, that they can never expect to live with any peace or comfort, who will not prepare themselves against them. The only precaution a tender mother can take in her daughter's education, is to prepare her mind for all events, and accidents, she is liable to meet with in a life sentenced to be a scene of sorrow. But in place of this, softness and delicacy is a fault which women are generally bred up with, and what a great many ladies pique themselves upon: but so educated, they are sure to create in the future conduct of their lives, much uneasiness

liness and trouble to themselves, and all about them: they are rendered incapable even afterwards of a firm and regular conduct, and so must fall necessarily into many extravagancies. Parents have much to answer for, who flatter and bring up their children with prospects of constant delight; and by that means too frequently destroy in their minds the seeds of fortitude and virtue, which should support them in the hours of anguish.—But this may be carried too far; your daughters are handsome, and their merit too conspicuous, to escape admiration, even in this mercenary age.

Now, my dear friend, as the Princesse de Lynne is to pass through Liege, in her way from Spa; I must request that you will send me my Lucy. Be assured I shall take the same care of her as of my own girls.

As to the unjust censure you met with, my dear friend, it was unavoidable. To suffer abuse, is a tax merit generally pays for its superiority. If we see any person act with the most exact integrity in every respect but one, surely we are unjust, if we do not seek for some reason for that deficiency, which may reconcile it to their general conduct. Let us never forget it is a kind of slander to trust rumour.

Grasp the whole world, of reason, life, and sense,  
In one close system of benevolence:  
Happier, as tender, in whate'er degree,  
And height of bliss, but height of charity.

POPE'S Essay on Man.

*A scandalous story, is like a ball of snow, it still increases as it goes along; every body adds or alters something; till at last the parents scarce know*

know their own child. Rigid moralists, in their retirement from the world, condemn at their leisure the conduct of others; though they themselves, in the same situation, would most probably, have acted in a more exceptionable manner. But you treat that matter as it deserves. It is the work of reason and religion to fortify the mind against the impression of those evils: and that mind which is furnished with true notions of things, with a rational and solid faith, with steady and well-grounded hopes, may bear the impetuous shock of all these waves and storms, calm and unmoved.—Nay, I may boldly affirm, not only that virtue checks and controuls these evils, blunts their edge, and abates their force; but, what is more, that their natural strength, their own proper force, is weak and contemptible, unless our own passions be combined against us. Our pride must aid our enemy, to render his affront provoking: as our covetousness and ambition must add force to the arrows of fortune, before they can give any painful wound to the heart. I am not surprised, at your thinking Lady Filmer too much upon *stilts*, in her letters to Sir James Bruce—she meant to be so: she had high ideas of our prerogatives, and did not *lessen them* upon that occasion. But you must be charmed with the justness and propriety of her own actions, in every circumstance of her life, which you will find in the *family narrative*. I own, that I am rather surprised at your disapproving of learning in women, and of your saying that we derive advantages from our education, which is denied the men. As I have always considered this subject in another point of view, I must beg you will give me your reasons for this allegation. I acknowledge myself, that I am very far from thinking that



that education is *all and all*. Habits are acquired certainly by mixing with the world: nay, the mind acquires new ideas from the behaviour of others: but though experience may teach us something, it can never eradicate the natural disposition. In that respect we all are, I apprehend, as we were born, nor can we be modelled by education. The human mind is frequently retouched, but the ground-work is still the same. — I am an instance of this myself: want of education has undoubtedly made me deficient in knowledge, accomplishments, &c. but the worst examples did not corrupt my heart. I am ever,

my dear friend,

yours affectionately,

ELIZA DE CRUI.

L E T

L E T T E R XV.

From Mrs. PIERPONT to the Duchess de  
CRUL.

DEAR MADAM,

I Return your Highness many thanks for all your goodness to me, and mine: and for the honour you have done my daughter, in inviting her to pass some time with you at Brussels. I was unwilling to mortify her, by a refusal of what I know will make her very happy; yet, my dearest friend, I must request her visit may be very short; and that your Highness will not by over-indulgence, inspire her with a taste for pleasures which as, in our situation, she has no chance to enjoy; she might afterwards regret. Seneca says, "That there is no difference betwixt possessing a thing and not desiring it:"

They cannot want, who wish not to have more:  
Whoever said an Anchorite was poor.

Nature makes us poor only when we want necessities; but *custom* gives the name of poverty to the want of superfluities. Providence gives us all in greatest plenty, which the condition of life makes of the greatest use: and nothing is unnecessarily imported, or placed far from the reach of man, of which a more liberal distribution would make him happier. The real world is within its bounds; the imaginary world is infinite.  
Being

Being unable to enlarge the one, let us contract the other; for it is only from their difference, that most of the troubles arise, which make us so unhappy. Is it not therefore necessary, my dear friend, to qualify girls for true frugality without narrowness of mind, and to make them see, of all the expences the world run into, how few are necessary to happiness. To deprive them of all temptations to purchase pleasures, it is proper to instruct and accustom them only to find it in themselves; and by the various accomplishments bestowed on them, prevent that vacuity of mind, which leads people to seek external amusements. The day will then not be sufficient for their employments; consequently they will not be induced to trifle their time away. With this view, it has been my plan to inspire my girls with a relish for such pleasures as will be *within their reach*, and never cloy in the possession. The right employment of time is a valuable lesson: the woman who has been taught it, will seldom be troubled with vapours, and low spirits: the poet says,

'Tis the great art of life to manage well  
The restless mind. For ever on pursuit  
Of knowledge bent, it starves the grosser powers:  
Quite unemploy'd against its own repose  
It turns the edge.

ARMSTRONG.

Your Highness does my girl honour, in thinking her attractions are such as may possibly procure her a good match, while under your patronage. In a former letter I explained myself on this head. Such a circumstance is not out of the course of common events; but I have no right to expect

expect it. In almost every thing, we must act upon probabilities; and one exception out of many ought never to determine us. Let us take our rules, my dear madam, from plain common sense. How often do we see people whose whole happiness is destroyed by change of place? Virtue is too often merely local. As in some situations, the air effects the health of the *body*; so in others, bad example and its influence poison the *mind*. They who contract an ambitious intimacy with those that are above them in circumstances, though not by birth, are always forced upon disadvantageous comparisons of their condition with others; and seldom return from gay assemblies, and magnificent apartments, but they are discontented, and arraign Providence, for placing them in such indigence.

Men in general, only judge by comparison. The Laplander thinks himself happy in his frozen climate, because he has no idea of any other advantages than those which he and his countrymen possess.

I flatter myself your Highness will subscribe to the justness of this reasoning. You ask of me, why I did not separate myself from Mr. Pierpont? I shall now answer that question, and with as much sincerity and truth, as if I were speaking to Heaven, from whom no secrets are hid. It is my principle, that where duty is reciprocal, the failure of it in the one party, acquits not the other for a failure in his. From this principle, with the hopes of reclaiming Mr. Pierpont, the principal reasons of my conduct are to be drawn. When I found the latter was impossible, I still thought my presence might keep him in some bounds. I must likewise own to you, that as my  
health



health was impaired, and my spirits weakened, on account of some disagreeable things I had met with in consequence of my husband's imprudence, I had not courage to encounter what I know would have been said by the malevolent, had I separated myself from him; while his want of veracity convinced me, that had I taken this step, there is nothing malice could have invented but he would have propagated to my prejudice; which coming from him, must inevitably have hurt my reputation; and, as I have girls to introduce into life, it must to them have been an irreparable injury. *A mother in dishonour is a reproach to her children.\** It is not enough to be really virtuous, a woman ought to have the reputation of it; without that reputation, her virtue is of no use to society. I shall not easily forget a conversation that happened once at the Prince de L——'s; he was expatiating with his usual gallantry to Madame le Cas, who was then the idol of his affections: he expected an amusement from his eloquence, nearly similar to that which an artful juggler gives us, when he makes us believe that we see what we do not, without, at the same time, letting an observing man perceive so much of his art, as to give him the least suspicion that he is deceived. You permitted him to run on: when he was gone, you said to Madame le Cas, "I suspect not, madam, that your sentiments should want any thing of the purity, the generosity, required in the idea of a friendship like that the Prince talked of—yet let me ask you one thing; would not the example of such an attachment subsisting betwixt you and a man, *who has profes-*

\* Ecclesiasticus, chap. iii. ver. 11.

*sed himself your admirer*—mislead delicate, and less guarded minds, into allowances dangerous to them; and subject souls less great than yours, to jealousies, whether warrantable or not, of friendships that should plead your's for a precedent?—But to return from this digression. A woman separated from her husband, must either be pitied or blamed: if she is pitied, that pity reflects dishonour upon the person most nearly connected with her, and upon her own judgment in suffering that connection to take place. If she is blamed, and conscious that censure is just, how insupportably disagreeable must her reflection be? Had not a woman better yield in many things; and put up with thousand inconveniences privately, rather than throw herself upon the cold un pitying world? Besides, the practice of any virtue, is a kind of mental exercise, and serves to maintain the health and vigour of the soul. I considered all these points, as it is every one's duty, whatever situation they wish to propose to themselves, to acquire a clear and distinct idea of the inconveniencies attending it. We should hold ourselves always in readiness, to give an exact account of all our actions; and, in every circumstance of our lives, before we yield to the suggestions of our own hearts, we should ask ourselves, *what answer we should make, were we asked the motives that determined us?* I, at the same time, am highly sensible, that it by no means follows we acted from reason, *because good reasons can be produced for what we did:* as we too often act *first*, and reason only *afterwards*.

Your Highness's reflections on the insufficiency of human wisdom, are very just. We are shortsighted creatures; but if we place our whole confidence

fidencē in God, and pray to him to enable us to act a part, which will give us peace on reflection; I believe our prayers will be answered. As I have already wrote you so long a letter, I must refer answering the last part of your's till the next post.

I ever am, dear Madam,

your Highness's obliged,

and affectionate friend,

ANNA PIERPONT.

L E T.

## L E T T E R XVI.

From the Same, to the Same.

DEAR MADAM,

YOUR Highness desires me to acquaint you what respect I think our sex enjoy greater advantages than men, from our education.

There are many things, which, upon a slight and transient inspection, carry the appearance of furdity, but may be reconciled upon a closer examination. And it will upon reflection, appear to your Highness, to be an assertion not entirely groundless, when we consider, that by learning, generally meant the having a knowledge of the ancient languages, that is, of *words* and *grammatical rules*, which frequently have but a very slender connection with the *objects* and *ideas* they are meant to convey.

Quintillian, speaking of a pedant, who taught scholars to be obscure, said he used to cry out, "That is excellent, I do not understand one word of it." One may spend whole days with pleasure in the company of a man, whose natural genius has been cultivated and improved, and in a very small time with one who is a mere scholar. One's imagination cannot be always on stretch to such exalted objects; it must stop and rest itself, and return to its native simplicity; and it happens unluckily to some of them, that their anti-chambers to the *great*, differ from the *great* to *Parnassus*. To succeed in life, a man



must furnish himself with a genteel address, in place of Greek and Latin; and instead of incessantly courting the *Muses*, he should sometimes sacrifice to the *Graces*. Even Dr. Samuel Johnson, in his preface to his Dictionary, acquaints us, that he is not so lost in lexicography, as to forget, "That words are the daughters of earth and that things are the sons of Heaven." There is a great respect, undoubtedly, due to linguists, as we owe to them the translation of the sacred books. But it is a truth, that the attention paid to languages, has too generally swallowed up most other more important considerations; in so much, that sound morals, and good breeding are obliged to give way to that which is only of moment, as it promotes, and serves for a convenience to those. Whatever is universally necessary has been granted to mankind on easy terms. Our knowledge [is derived from the copious source of our senses and reason; our minds are filled with ideas that spring, not from *books*, but thought; our principles are consistent, because deduced in a regular series from each other, and not scraps of different systems, gleaned from the works of others, and huddled together without examining their congruity. Where is the scholar whose opinion is *wholly his own*? and where is the genius, whom we wish to have known *the opinion of others*? Are we sure that Shakespeare would have been so much admired, had he been a deep scholar? Do we not then derive advantages from the very defects of our education? Do not our minds operate with more freedom, and with a genuine simplicity of uncorrupted nature?

They need no muse, who can invoke their heart.

We are not fettered, like men, by principles, nor are our minds warped by systems, nor confined to the particular modes of thinking, that prevail in colleges and schools. I take nature to be the great book of universal learning; which, whoever reads with most intelligence, will be the most knowing, and the most learned of whatever sex. The peasant who enjoys the beauty of the tulip, is equally delighted with the philosopher, though he knows not the rays from which the colours are derived; and plants grow with the same luxuriance, whether we suppose earth or water the parent of vegetation. The boy who strikes a ball with his racket, is as certain where it will be driven by the blow, as if he was more perfectly conversant in the dispute about matter and motion: and the light of the sun is equally beneficial to him whose eyes tell him that it moves, as to him whose reason persuades him that it stands still. In knowledge, those parts are most easy which are generally necessary. The intercourse of society is maintained without the elegancies of language. Figures, criticisms, and refinements, are the works of those, who by their real, or supposed parts, wish to dazzle mankind. A certain man, discoursing upon a seasonable topic, before the Ephori, was more circumstantial than was necessary; upon which Anaxandrias replied, "Stranger, you treat a necessary subject, in an unnecessary manner." The commerce of the world is carried on by easy methods of computation: subtilty and study, are invented merely to puzzle; and calculations are extended to shew the skill of the calculator. Nature always does her part; she has afforded a multiplicity of objects to the meditation of every person that can behold and think: and what she has made the

most agreeable exercise of our minds, reason may convert to the most useful. Now, if we consult this guide, I am apt to imagine, we shall be far from thinking many acquirements necessary, which the men lose time upon: we shall neither read, nor study to indulge our indolence; nor to gratify our vanity; nor content ourselves, like them, with being grammarians and critics: far less, affect the paltry praise of becoming great scholars, at the expence of being bewildered all our lives in the dark mazes of antiquity. But, by applying ourselves to nature *only*, we shall not waste our time to so little purpose, as those do, who, calling themselves philosophers, mispend their own lives in the pursuit of mean trifles, existing only in their own subtle imaginations. We shall find more useful employments for our researches, than those of determining the nature of space; or debating whether matter be, or be not, infinitely divisible? whether it have any existence but in the mind? whether there be any mechanical cause of gravitation? whether eternal duration, necessarily implies a substance of which it is a property? With a thousand other questions, of a yet more useless nature that have been eagerly canvassed in the schools.

Let us examine our education, and observe wherein it falls short of the men's; and how the defects *may* be, and *are* generally, supplied. In our tender years, they begin to be separated, and the boys in general are sent to the grammar-school, and the girls to boarding-schools, in which case, the latter are instructed in dancing, music, drawing, the French and Italian languages, and other accomplishments, according to the humour and ability of the parents, or genius and inclination of the children. Here then lies the principal defect,

defect, that we are only taught French, or perhaps Italian, which is now as common among women of fashion, as men: whereas the men, by means of their education, (it being extended to the acquirement of the Roman and Greek languages,) are said to have a greater field for their imaginations to rove in, and their minds in consequence will be enlarged. It being generally allowed, that our knowledge is in proportion to our ideas; and that the more perplex they are, the greater is the variety of positions in which they may be employed. I confess however, that after much reflection, and much enquiry, I am yet at a loss to discover the advantages they derive from it—It hurts a mind of true and original capabilities, by preventing the excursions of a vigorous understanding, as they are kept in a beaten track: and perpetuates error, by imposing received opinions upon those, who, if they had begun the enquiry themselves, would have discovered truths, and have been more impressed by them than by considering them only as lessons: and sometimes it fixes the attention to subjects which are not suited to that particular genius, and turn of mind, which nature would have exerted upon some other, the object of her own choice. Does it not, by loading the memory, restrain imagination: and by multiplying precepts, anticipate judgment? Is it not as ridiculous, for a man to account himself more learned than another, if he hath no greater extent of knowledge, because he is versed in languages; as it would be, for an old man to assert that his eyes were better than those of a young one, because he is assisted by spectacles, which the other is not.—Yet it is reckoned nothing, for a man to be well versed in the mo-



dern philosophy, astronomy, geometry, and algebra, to understand Italian, French Spanish, High-Dutch, with the other European languages; and to be well acquainted with the modern history of all these countries. He will not be allowed to be learned with these only: it will be granted that he is intelligent, a good naturalist, a great mathematician, or poet: but some emphatic shrugs, or significant look, will express, *that these are little*, if he be no scholar.

Do they not in this manner, invert the true order of things, and ascribe that merit to the knowledge of *words*, which properly belong to *things*?

It is a groundless opinion, that because women are ignorant of the dead languages, they are also uninformed of the subjects and sense which they contain! Can it be supposed, that wisdom only speaks to her disciples in Greek, Latin, Hebrew, and other languages of antiquity? In order to consider whether this is the case or not, let it be supposed that we are only instructed in our own language; and then let us enquire, whether that disadvantage be so great in fact as it is supposed? Whoever has sense will understand whatever is wrote in his own language, although he is entirely ignorant of all others; with an exception only of the technical terms of science. Shakespeare is a proof, that a man without the knowledge of the learned languages, may understand his own. It is not necessary women should be very learned: but in order to be useful members to society, happy in ourselves, or agreeable to others, all our actions must proceed from fixed principles: we should think pertinently, and express our thoughts properly on every subject. A woman of understanding, will always consider the propriety of  
adapting

adapting her conversation to time and place. The  
Italians, a people as delicate and refined in their  
conversation as any in the world, have a maxim,  
that nothing relative to ourselves, ought to be  
the subject of our discourse in mixed companies.  
The reason of these restrictions are so plain, that  
it is needless to take notice of them. To these,  
will your Highness pardon my presumption, in  
(differing with Lady Filmer) to add abstruse spe-  
culations, and political inquiries; these being  
disquisitions which require much reading and con-  
sideration, and in which our sex is seldom con-  
cerned, are improper to be detailed by us? Nor,  
by these limitations, are our thoughts and conver-  
sation restrained to a narrow compass; there still  
remain sufficient subjects for our discoursing up-  
on; such as all parts of polite literature, more  
particularly dramatic poesy, all subjects in which  
characters are displayed, and all others wherein  
the feelings of the heart are more interested than  
the powers of the understanding. History, as  
far as it relates to different æras; treatises, and  
essays on moral subjects; those of taste, of deco-  
rum, of art, and humour; in short, of all parts  
of literature that are not deemed scientific, and  
appropriated to the study of the men: for though  
we may not think so profoundly, we may discern  
with as much precision; and if we want strength  
of conception, refinement and delicacy amply  
compensate the loss of it: and where the senti-  
mental enters much into the subject, may it not  
be truly said, that the female heart is naturally  
more in unison, and responsive to such touches,  
than that of the other sex. If the firmness of  
the men's minds are *greater*, their compassion is  
certainly *less*: for it is ever found, that as the

softest metals are most easily dissolved, so the tenderest minds soonest melt with pity. Are there not then, some species of poetry, in which our sex, from their peculiar sensibility, seem qualified to excel in: where the tender interests of the heart are the subject?—In the elegant complainings of elegy, and the simplicity of pastoral imagery, do not women appear to have a superiority? and now, permit me to ask your Highness, what necessity there can be in knowing any language besides our own, to enable us to talk or write with propriety and discernment upon any of the preceding topics? May we not be somewhat confident, that an ingenious person may make a very considerable progress in most parts of literature and knowledge, by the assistance of English only? Although rather foreign to the subject, I cannot help here also mentioning, that Newton admits a very moderate share of mathematical knowledge to be sufficient to enable any one perfectly to comprehend and judge of his philosophy.—But to return: by the acquirement of various languages, we only get possession of various keys to the same lock; either of which open the door that admits to the recesses of knowledge and art. And as they who have been masters of those treasures, have generally imparted the knowledge of what they contain, by elegant translations; are we not placed in a situation of judging of the subjects, without the previous loss of time, which would be inevitably spent in learning the *words*, before we can acquire the *ideas* which they convey in the originals. In consequence of this unimportant acquirement of sounds, a boy at seventeen or eighteen years of age, is to begin his alphabet of *sense*, and is then no further advanced than a girl at nine or ten. And thus also are their healths sacrificed, by the

body

body being deprived of its requisite exercise; the temper hurt by frequent contradictions, and the vigour of the mind impaired by the overstraining it. The poet finely says.

To study evermore is overshot;  
While it doth study to have what it would,  
It doth forget to do the thing it should;  
And when it hath the thing it hunteth most,  
'Tis even, as towns with fire, so won, so lost.

It cannot be denied, that too much of their time engaged in things less advantageous than those in which we are employed. If it is true, that our early impressions are the most durable; nothing can be less disputable, than that young minds ought to be impressed with other ideas than senses, nouns, and verbs: a perfect knowledge of which requires a seven years application. If we consider our life, according to the sentiments of my admired author †, we should learn to value the seven years at a greater rate than we do at present. "In life, says he, is not to be counted the ignorance of infancy, or the imbecility of age.—We are long before we are able to think, and we soon cease from the power of acting. The true period of existence, may be reasonably estimated at forty years;" of which, seven years more than the sixth part, and which the wisdom of man hath set apart, in the education of youth, for learning those *words*, which they are daily forgetting all the rest of their lives. Instead of *numbering their days, that they may apply their parts unto wisdom*. Is not this a more profitable

† Author of the Prince of Abyssinia.



arithmetic, than all the algebra they can acquire. May I presume a little further, even to regret that it requires some years in men to lose the absurd conceptions which have taken possession of them in the school-days of puerility. For this partiality to languages, I can discover but one specious reason; which, is that about two hundred years ago, all the remains of learning were in the hands of the school-men: they would suffer none to be reputed learned, that were not deeply engaged in those intricate, vexatious, and unintelligible subjects, for which they contended with so much vehemence; or at least, who were not acquainted with Plato and Aristotle, and their commentators: from whence the sophistry and subtleties of schools at that time were derived. Even the philosophical and religious controversies, for the last three or four hundred years, have turned much more upon words and names, unascertained, and misunderstood, than upon things fairly stated.

The ideas then, which they there imbibe, are (too often) attended with the worst consequences to them: and the bad effects of these errors, are increased by there being so many contradictory religions upon earth, that sensible men, thinking there can be but one true, and equally conscious they want discernment to discover it, are often tempted, in matters of religion, to reject every thing which reason alone could not discover.

If any one is yet unsatisfied with the evidence of the christian religion, which flourishes in despite of the oppositions of the ignorant; I would advise him to read the following books, *Per Buffier, sur les premier Principes de la Verité*

La Verité, translated by Pere Bouhours into French, from the Italian of the Marquis de Saffiana; or Dr. Beattie's excellent Essay on Truth. Beattie is a name of which Scotland may boast with the best founded pride, if indeed such a man is not rather to be deemed what Voltaire says of Newton, "the property of all nations." Can any thing be wrote with more vivacity and argument, or more seasonably, in this juncture of apostacy from the christian religion! Those works have laid the axe to the root of these dangerous doctrines; and must be read with secret gratitude to the authors, as being benefactors to mankind, in endeavouring to secure their highest interest.

In all matters of religion, a desire of knowing our duty, should be the motive *alone* of our enquiries: and in all things of common life, reason ought to direct us. And although sometimes, in the most judicious conduct we may err, yet if we follow this plan, our errors will be few; and since a perfect rectitude is beyond the power of humanity, that which approaches the nearest, is exaltation sufficient, both for character and felicity.

I now ask your Highness pardon, for taking up so much of your time in reading this long, tiresome, and ill-wrote letter. I am not ignorant, that you think correctness, and elegance of style, are as necessary to set off the plainest truths, as neatness of dress, and politeness of manners, are to recommend the most beautiful person; a slovenly negligence or tawdry affectation, being no less disgusting in the one than in the other. Being therefore conscious of my want of capacity, if a deficiency in friendship did not appear to me  
more

more culpable than a transgression in point of prudence, I should have excused myself from this attempt. But I revive, when I recollect, that the persons who are most severe with respect to themselves, are the most indulgent to others.

I remain, dear Madam,

your Highness's obliged,

and affectionate friend,

ANNA PIERPONT.

L E T.

## L E T T E R XVII.

From the Duchefs DE CRUI, to Mrs.  
PIERPONT.

DEAR MADAM,

I Cannot fufficiently exprefs my admiration of your laft letter ; yet as I cannot altogether be of your opinion, I fhall take the liberty of differing from you on fome points. To begin then— Can it be denied, that the deftination of our fex is fo uncertain that we are bred up at random ; and the fudden transitions of good or bad fortune, which daily happen to women, demand the greateft philofophy and good fenfe on their part, to fustain a propriety of behaviour, under fuch various circumftances, as require the moft oppofite qualifications : rendering what is praiſe-worthy in one fituation, a defect in another, and *vice verſa*. Juvenal ſays,

For the ſame fact we've often known,  
One mount the cart, another mount the throne.

The ſame woman's conduct will appear in a very different point of view, under oppoſite circumftances. There ſometimes wants a ſtroke of fortune to diſcover numberleſs latent good or bad qualities, which would otherwiſe have been concealed ; as words wrote with a certain liquor, appear only when applied to the fire.

It



It has been observed, that the Lacedæmonians were lions at Sparta, and monkeys at Ephesus \*. Now I am convinced you will agree with me, that if men are found inconsistent, or irregular in their conduct, there are much fewer excuses to be offered for them, than for women, both on account of their superior information, and because they are generally trained up from their infancy with a view to the plan of life they are destined to be in: ten years, at least, are devoted to the task of instructing them to observe, to perceive, to judge; they possess every thing, they enjoy every thing; the world seems made for them alone. On the contrary, a girl is condemned to silence, amidst visitors, and seems not to be one of the company: she is hardly ever spoke to; or if she is, seldom is permitted to give an answer: so that her disposition and understanding are utterly unknown. Whereas, relations are at the utmost pains to adapt the profession to the respective geniuses of the boys; their ideas, conduct, and views, have been directed to one object, to which they are familiarised. Does not this then require from them a less degree of application, and does not habit confirm their steadiness? Thus men are elevated, when the women are obliged to exalt themselves. And if, at the age of twenty-five, a woman arrives, by the help of her own reflections, to a small degree of knowledge, it is extraordinary: and after the difficult study of others and herself, it is equally so to discover that she is formed for acquiring that knowledge, and practising those virtues, which are undoubtedly common to both sexes. But

\* Epict. lib. i.

how many obstacles has she to surmount, in the pursuit of this difficult study? A thousand objects divert her pursuit; and the prejudice of the men, against women of any distinguished parts, is truly disgusting; but let us never forget, that the true foundation of action is the truth and rectitude of that action, and the foundation of truth and rectitude is the eternal perfection and will of the divine nature.—What we do should be the result of reason, not proceeding from the desire of praise; because it is right, not because it is commendable; always considering that wisdom, not vanity, ought to determine our conduct. We are to act for the sake of truth, in order to please God; not for the sake of applause, in order to please man.

A woman who has cultivated her understanding, and improved her mind, will govern herself according to the everlasting rules of reason and good sense, and will have something so inexpressibly graceful in all her actions, that every circumstance will become her. The change of persons and things around, will not alter her conduct; she will feel disinterested amidst the bustle of trivial occurrences, in which the multitude are engaged, and with which they are distracted: because the greatest purpose in her life, is to maintain an indifference both to the world and all its enjoyments. If we have understandings capable of every judicious observation, and hearts susceptible of every good impression, it will lead us to reflect, that to live well, we must oppose nature to law, reason to passion, and resolution to misfortune: that we must set bounds to our zeal by discretion, to error by truth, and to passion by reason. Can it then be unnecessary for us to acquire that degree of knowledge, which may  
guide,

guide, inspire, and confirm us in our passage through every period of human life with equal satisfaction and complacency? and to prepare us for misfortunes, and make us fit for encountering the troubles of life?

How should her actions be right, who hath no established rule of life? Nothing can be just, which proceedeth not from reason. There can be no permanency in virtue that is not seated in the mind. Even if our judgments should be erroneous; to be able to justify ourselves to ourselves, must console us, in every event of life, by having recourse to the principles of our determination: whereas, if we make the praise or blame of others the rule of our conduct, we shall be distracted by a boundless variety of irreconcilable judgements. The fable of the father, son, and ass, will sufficiently illustrate this subject. We should beware of irresolution in the intent of our actions, and of instability in the execution of them: so shall we triumph over the two great weaknesses of nature. Let us establish our hearts in that which is right, and there know that the greatest of human praise is to be immutable. How many people are there, who have a kind of neutral disposition, which inclines not either to virtue or vice, with sufficient strength to animate an invariable pursuit of either, but may be drawn alternately to each, by adding to the opposition on the contrary side. If such act honourably, it is more owing to a happy concurrence of circumstances, than to their own resolution. In consequence of this, it is not until they have been led into a thousand mistakes in matters the most essential, that they can be induced to apply a remedy to the evils with which they are oppressed. It is then they begin to conceive,

and

and acknowledge the most palpable truths, which from their simplicity commonly escape vulgar minds, accustomed to receive impressions without distinction, and to be determined by the opinions of others, rather than by the result of their own examination : does it not proceed from this, that women, in general, are such trifling characters ? I am very far from wishing a woman to set up her understanding in competition with her husband's. But as a rational being, as an heir of eternity, I would have her, in things of consequence, think for herself ; while she should sacrifice her inclinations in all things of a trifling or frivolous nature, to correspond to his humour or taste. But you will find my sentiments on the duty of wives to their husbands, in my future letters, in consequence of your question, what produces so many unhappy marriages ?

I have always been averse to the common arbitrary practice of enslaving children to the authority of prejudices, and have been attentive to put my daughters into the train of an early exercise of their reasoning faculties ; without the conviction of which, I have cautioned them against receiving implicitly every opinion : accustoming them to inquire into the causes of their judgment of things ; and leading them to truth by the way of examination : thus teaching them to think for themselves, and not to let their reason lie dormant, or to carry it about them, as people commonly do in high life, like a lame arm in a sling, lest it should hurt them to use it. But alas ! my dear friend, after all my maternal cares, all my anxious tenderness, and fond hopes of rendering these precious pledges, of the most happy and perfect union, virtuous, respectable, and



and accomplished, it is a melancholy reflection how I may be deceived, and how much I may have even contributed to their misery, from my ignorance of their destination in life. Is it not possible, from having refined their ideas too much for their future circumstances, (if they should happen to marry into a worse situation than that they have been bred up in) they may be haunted, as it were, with an evil genius, by certain ideas of the coarse, the low, the vulgar, and the irregular, which will accompany them in all the natural pleasures of life; and render them incapable of enjoying any thing, and consequently make their days one constant scene of mortifying occurrences. In such a state, it conduces far more to our ease, not to have too much refined our ideas; but a well instructed mind in what relates to religion and ourselves, will furnish them with consolations that will never fail them, but on the contrary, inspire respect in those we are connected with. It is universally allowed, that the progress of vegetation is not more certain than the growth of habit, nor the power of attraction more firmly proved than the influence of example. Mankind do not expect to find the gravity of a Spaniard in a Frenchman, or to meet in the Frenchman the heaviness of mind, or indefatigable industry of the German; they are not disappointed when the gross and heavy disposition of a Dutchman does not unfold itself in the politeness, acuteness, and accuracy of wit of an Italian; or when they do not meet the French politesse in John Bull; they are sensible that our separation from the continent, give us peculiarities which other nations want. Now although the men affect to despise the under-  
standing

ndings of women, they expect them to conform themselves to circumstances of time and place, seldom making any allowances for, or reflecting how essentially these may differ from those they have been accustomed to in their infancy: when it will, perhaps, require great reflection of our situation, to avoid those vices which resemble virtues, and which would have been really such in opposite circumstances. Though the desire of compliance may be innate in women, yet the difficulty of a sudden conformance must be acknowledged, as we do not pretend to have the power of Proteus. But it is vain for a woman to plead, I was bred up in elegance and splendour, I am perfectly alive to the finer impressions of taste and—Fool! interdicts a husband in an inferior station of life, what can you or I to do with taste? go to the market, give your judgment in a good penny-worth; your proper taste ought to lie in distinguishing the best provision of the shambles, and your delicacies ought to be confined to that of selecting the best of those dainties which supply the table!

Another lady, raised from depressed circumstances, which have tinged her mind with a tinge of melancholy, inured her to reflection, and ideas of the folly of the world; whose observations in life, hath enabled her to distinguish between *customs* which are adopted by caprice and folly, and those *duties* which are the genuine spring of reason and religion; she reflects that custom can be no sufficient argument for any thing, unless it is supported by reason, as vice or irregularity have no right to prescription. As laws are not abrogated by being infringed, she therefore

fore regrets to her husband, the obligation she is under of passing her time in such frivolous pursuits as fashion dictate; and submits it to him, that there can be a necessity for conforming to manners which her reason disapproves, though the fashion of the world may seem to authorize the *practice*. If there is a necessity for people in her life, or those of great fortune, to conform to the world, what are the advantages of reason? Her husband, astonished at her declining the participation of what alone constitutes his supreme felicity, from that instant despises her; as if there was a want of sympathy of sentiment prevents the discovering similar principles in ourselves, we are too often tempted unphilosophically to deny the existence in others; and we are always apt to suppose the joys or sorrows of others proceed from the same cause as our own. You may remember King Lear asks Tom, "have his children brought him to this?" Her husband treats her ever after as an idiot, and states all her notions as false to the vulgar, low ideas she had contracted in her infancy: but it does not rest here—He informs her, that he expects her obedience and compliance with his humours, in return for the obligations she lies under to him; that he expects her to take his tone; indulge what is called wisdom, she may think his foibles; and countenance what she may judge his errors. As you must know who I mean, you will naturally think of me, that this man never reflects; that a lover who marries his mistress only because he cannot gain her upon easier terms, has just as much generosity as a highwayman who leaves a traveller in possession of his money, because he is not able to take it from him. Allow me to

be a little further upon your patience, by stating another case.

A young lady is induced, from prudential reasons of her parents, to marry a man in his old climacteric. Can it be denied, that if she is prudent, in the bloom of beauty, liveliness of spirits, and giddiness of affluence, she will act as she did not possess these superior advantages; she will anticipate age, to conform herself to her husband; and to render herself respectable to the world, by securing herself against its malevolence. As the policy of different kingdoms enact statutory laws, adapted to the situation and pre-commerce of the state, in like manner it becomes necessary for a woman to make a new set of laws for herself, when she is raised from obscurity to rank, or opulence; or descends from a state of grandeur to a middling situation of life; when she emerges from misery to happiness, or descends from supreme felicity to wretchedness! Adversity and prosperity are the two touch-stones of the soul; but I have observed a greater number of people bear up with fortitude under severe afflictions, than I have known to support sudden changes of fortune with moderation.

When men emerge from obscurity to an elevated situation in life, we often see how giddy and forgetful of their origin they soon become: we survey one of them supporting himself with dignity and fortitude under misfortunes, we are amazed; and exclaim, that the vicissitudes of his fortune interest our pity as much as his magnanimity excites our admiration! Thus men receive the suffrage of the world; but let it be remembered, that there is nothing great in bearing misfortunes with firmness, when it attracts general observation and applause. Men, under such circumstances,



cumstances, will act bravely, from motives of vanity; but she who can support herself under adversity; who, without friends to encourage her acquaintances to pity, or even hope to alleviate her misfortunes, can behave with tranquility, and steady calmness, is truly great.

Such is the fate of many women, born in elevated stations, and who, from accidental occurrences, are placed in situations unworthy of them, which they fill by accommodating their dispositions to their circumstances, in the humblest and most diligent attention to the minutest duties; who learn to be satisfied with the consciousness of acting right, and look with unconcerned indifference on the reception of every successful attempt to please, being sensible of the justness of Mr. Addison's remark, "That vice is often covered by wealth and virtue by poverty."

How great a part of mankind bear poverty with cheerfulness, because they have been bred to it, and are accustomed to it? Shall we not be able to acquire by reason and reflection, what the meanest artisan acquires by habit? But if our minds are not previously informed, how can we be expected, as no rank can secure us from being numbered among the vulgar; on the contrary, if we have applied our hearts unto wisdom, we shall know that a sure method to secure comfort will be, perhaps, never to see superiors with envy; to reflect on the various calamities and misfortunes that human nature is subject to; to form a regular comparison between ourselves, and those who are placed below us in the enjoyments of life: those considerations will satisfy and strengthen the mind against the impressions of sorrow; will reconcile us to the natural distresses

distresses which befall it, and prepare us for the enjoyment of peace and tranquillity. As great inconveniencies attend extremes, so much of our happiness depends upon an evenness of temper; in not suffering ourselves to be too much elated in the season of prosperity, nor too much depressed in that of adversity. Absolute misery is to be avoided, by a proper behaviour under all the complicated ills of human life.

Affliction is the wholesome soil of virtue,  
Where patience, honour, sweet humanity,  
Calm fortitude take root, and strongly flourish;  
But prosperous fortune, that allures with pleasures,  
Dazzles with pomp, and undermines with flattery,  
Poisons the soil, and its best product kills.

MALLET's Alfred.

Sudden accessions of great or good fortune, I have already observed, are attended with infinitely worse consequences to the mind, than the sharpest afflictions; it renders people forgetful of their religious duties, or the practice they direct; and of moral obligations: it causes the genial spirit of affection, which actuates a good heart, to evaporate, and renders us incapable, though possessed of the balm, of applying it to the wounds of friendship, or the relief of distressed virtue. In this situation, it is the happiness of misfortune only, which can restore a man so far to society as to become humane, useful or agreeable, even to himself, upon reflection.—It is an usual saying, that there cannot be a more unhappy man in the world, than he who has never experienced adversity.

Exclusive of the variety of situations in which women may be suddenly placed from opposite circumstances to those they were bred up in,  
which

which must necessarily produce the severest trials and humiliating mortification; the sensibility and tenderness of our natures, expose us to afflictions of various kinds, conquerable only by resignation, reason, and reflection; supported by religion, strength of mind, and confidence in God. Therefore, it becomes necessary for every woman in early life to apply herself to the study of resignation which Mrs. Griffiths observes "is the only philosophy a woman should boast of."

I ever am, my dear Madam,

your affectionate friend,

and humble servant,

ELIZA DE CRUI.

L E T.

*Continuation of the Family Narrative.*

## L E T T E R XVIII.

from the Duchess DE CRUI, to Mrs.  
PIERPONT.

DEAR MADAM,

ABOUT the time mentioned in my last, Filmer returned home from his travels.—  
 As his parents had been on his account, he fully answered their expectations. He had  
 visited most of the courts in Europe, and returned  
 with his views greatly enlarged, not of ex-  
 ternal nature only, and the works of art, but of  
 internal life and manners; the connections and  
 public establishments, the constitution and po-  
 litics of the several states and kingdoms of Europe.  
 He was handsome in his person, agreeable in  
 his manner, and joined to the sprightliness of  
 conversation an uncommon solidity of judgment.  
 When the conversation turned on history, fable, or  
 philosophy, his memory laid before him every  
 thing he had read, his judgment made him  
 speak *à propos*; his vivacity made the recital  
 very agreeable, and in his genius inspired  
 with delicacy and taste. He understood most  
 without practising them; and without be-  
 coming himself a poet, he understood poetry. He  
 L. I. H spoke



spoke of every thing as a man who understood what he is speaking of, and contented himself with letting it occasionally be seen that he was a *connoisseur* in all matters of taste and elegance, though he professed only being an admirer of them. He could, with great judgment, point out the beauties of a fine picture, without loading his description with a vile jargon of technical terms, ill understood, and consequently misapplied. When others talked of certain explicable delicacies, nameless graces, and other fine terms, he always reserved his raptures till he received his conviction.

He confined his examination of objects wholly intellectual, entirely to those simple truths which reason confirms, and whose beneficent influence on the happiness of our particular situation as well as on the general good, is sufficiently demonstrate their excellence. He employed himself principally in the mathematical sciences, in examining the powers and properties of natural things, and in astronomy. In short, he studied that part of speculative philosophy which, with the assistance of the senses, and careful reasoning, leads to a clear, though it means a complete knowledge of nature, and its majestically simple and beneficent laws. He was of opinion, as natural philosophy serves to adorn the mind, and gratify a laudable curiosity, it held the first rank in recreations.

Sir John had early informed him, that logic had not been reduced in the schools to a series of frivolous subtleties, the study of it would be necessary to those who are born to secure to themselves the peaceable enjoyments of their faculties and properties; but they must seek elsewhere

rules of manners and equity; and which with a little application, they may extract from a general maxim, *love thy neighbour as thyself, do nothing unto him, which thou wouldst not be done unto thee.* Sir John had cautioned his to beware of diving too deeply into divinity, of seeking to understand syllogisms, which had been formed with no other design but that they might not be understood: reason herself might be lost by refinement. The wit of the wits, like the righteousness of the Scribes and Pharisees, consisted much in the straining at gnats, and swallowing of camels; for they that are curious in subtleties, and ignorant in things of solid knowledge, prove themselves mere triflers.

Mr. Filmer had profited by the great attention which had been paid him by his excellent parents, and, to sum up his character, it was totally different from that of the modern gentleman. For to paint the character of such of these, he must be above all rule, restriction, and order; despise, and ridicule every thing which is sacred, disregard all ties of duty, defiance to every principle and sentiment of honour, any farther than to accept a challenge, pay debts contracted by gaming. As to wits, superior beings like these, consider them as poor reptiles; and that they ought to live upon their industry and labour, even to the ruin of their honest families, are doctrines usually maintained by a modern fine gentleman.

Mr. Filmer had never been weak enough to be seduced by imitation, so as to be seduced into those follies: and become good for nothing by the force of example. Nothing, however, is so

common as that flimsy pliancy, that imbecility of character, which renders so many young people the victims of false shame. Oft-times, from an excess of modesty, or sheepish diffidence, people dare not form an opinion of their own, but are content to be led by those of others. Innate consciousness is prior and superior to all and casuistry; therefore we should never venture on any action where we have the least doubt of its propriety; nor ever entertain a low opinion of our own understanding, or hold high a one of others, as to comply with anything without perfectly comprehending it. I am convinced we are indebted for all our mistakes to our distrust of that guide which Providence allotted us, our own natural reason. The uninformed herd of mankind are governed by words and names, which they implicitly receive without either knowing or asking the meaning. The polite world also, to save their valuable time and trouble, adopt, and use words in the signification of the day; not having leisure, or inclination to analyse them; and thus misled by *sounds*, and not always secured by *sense*, they are hurried into fatal errors, which they do not give their understandings fair play to prevent.

To understand, is the effect of thinking; when we consider they never think, can we be surprised at their deficiencies! It is natural amongst men that are ignorant of what goes on in their own thoughts, and those of others, to wonder at any person whose ideas differ from their own; not considering that, as reason is ever unvariable, the same diversity of judgment and opinion, causes the same astonishment to

er side: but, when we come to consider, it is more to be wondered at, than that they are like in their faces. For the same argument will have different effects according to men's different understandings.

If Lady Sophia had beheld Mr. Filmer with reverence, especially as he appeared much conversed with her; nature must have laid her under the curse which St. Catharine of Sienna drew down, and so justly observes, characterizes the devil, *an incapacity for loving* \*. Mr. Filmer's admiration of her was very natural, as her beauty and exterior appearance fascinated those who beheld her. There was a sprightfulness in her whole figure which was very attractive; her conversation was suitable to it: she had great life and spirit, the common roundness of discourse, and a fashionable readiness to run lightly over all subjects: her understanding, for want of cultivation as (has been already observed) was sufficiently circumscribed; but that she wanted in solid attainments she made up in vivacity, no unsuccessful substitute in general estimation. In short, the heart of Mr. Filmer was taken by surprize, and from the personal charms of Lady Sophia; he inferred the powers of her mind.

The emotions of the heart seldom follow the dictates of reason. Love, by Plato, is styled the prince of sophists; does it not produce the same effect on its votaries, as wine does on drunkards?

Sir John and Lady Filmer beheld this rising passion with regret; they had long formed a

\* Agreeable to this, is the poet's idea in Richard



wish that Lady Harriet might be the object of his affections. They did not, however, attempt to pull out precipitately the dart, with which her heart was transfixed, but endeavoured to loosen it by degrees. The poet says,

Affection is not rated from the heart.

Agreeable to this, they put a restraint on themselves: by being too urgent, sometimes all was lost. They were sensible that an error of the heart is much more difficult to eradicate, with virtuous minds, than an error in the understanding. But they flattered themselves, he would soon be enabled to triumph over an inclination, which reason could not support. And as they knew passions are not to be opposed, but counteracted: and that, however we may boast of the power of reason, yet at a certain age, it is weak second, when opposed to our sensibilities, it immediately occurred to them, to send Lady Sophia, under the care of Mrs. Ross, on a visit to Sir James and Lady Bruce. As she had been very solicitous for this jaunt before Mr. Filmer's arrival, her ladyship could not excuse herself from going, though she would willingly have declined it.

As soon as Lady Sophia and Mrs. Ross were out for Yorkshire, Lady Filmer went to town and brought Lady Harriet home. Her features separately taken, were not so fine as her sister's; and yet the composition produced something more pleasing than beauty itself; her countenance being informed with a sweetness, which does not captivate, but attract, the hearts of those who behold it, creating that sensation through the eye

which harmony does through the ears, and converting the whole soul into a uniform concency and approbation. The tone of her voice was melodious; and she could neither look nor move without exhibiting a thousand graces. Possessed of almost every excellence; unconscious of any, she thus heightened them all. She was modest, and diffident of her own opinion; yet always perfectly comprehended the subject on which she gave it, and saw the question in its full light: she had neither pride, prejudice, nor precipitancy, to misguide her: *she was true* (to borrow a phrase of Madame de Sevigné's); and therefore judged truly. If there were subjects so intricate, too complicated, for the youthful simplicity of her soul, her ignorance of them served only to display a new beauty in her character, which resulted from her acknowledging that very ignorance. The great characteristic of her understanding was taste; but when she dealt most on a subject, she shewed that she had much more to say; and by this unwillingness to triumph, she persuaded the more.

The impression she made on Mr. Filmer, fulfilled his fond parents expectations. He only beheld her at first as the sister of Lady Sophia, but every hour rendered her more interesting him: and his judgment confirmed the emotions of his heart.

Sir John and Lady Filmer, observed the whole progress of his passion; but affecting to be totally ignorant of it, used carelessly, in his presence, to point out the difference in the characters of the two sisters: Mr. Filmer began to resent such comparisons, as helped to justify him to himself, for his change of sentiments.

When our reason acquiesces not, our hearts are not fairly won; they are but taken by surprise, and the possession is not long tenacious. As soon as a man of sense is forced to blush at his choice, he ought to renounce it without hesitation.

Sir John and Lady Filmer were assisted in their scheme by a lady who was with them on a visit. She knew that a never-failing method to cure people of their partiality for any particular person, is to throw an air of ridicule on the object who inspires it. For this reason she painted Lady Sophia in true, but ridiculous colours. To the misfortune of human nature, this weapon is too often employed on occasions where it becomes the greatest cruelty.

Mr. Filmer had never made any declaration of his passion to Lady Sophia; but one of her nice sense of honour was fearful of having excited in her a partiality in his favour, from the more than common attentions he was conscious of having shewn her. This determined him to keep his present sentiments secret, until he saw the result on Lady Sophia. He flattered himself that his partiality for Lady Harriet was concealed; but when one loves, passion is visible in everything, it speaks even in silence.

A few hours after Lady Harriet's arrival at Filmer-Place, she went to enquire for her friend Mrs. Hastings, Lady Filmer's maid; a worthy woman, who had lived with her many years, much attached to the family, and extremely fond of Lady Harriet. After mutual inquiries, of each others health, &c. Mrs. Hastings asked Lady Harriet how she liked the young squire? she answered, "that as yet, she could not judge."

edge no further of him than by his person, which was very handsome." "Yes, replied Mrs. Hastings, he is most good and handsome, and there is but one young lady worthy of him — And that is *your sweet self*. But God forgive me, he has fallen in love with your proud sister, and they say it will be a match." Lady Harriet, in consequence of this intelligence, looked on Mr. Filmer as her destined brother-in-law, and behaved with that unaffected ease before him, displaying a thousand beauties in her conversation which would otherwise have been concealed, had she not been under this prepossession.

They passed a great many hours together very agreeably, and rode out on horseback every day. In one of their excursions, about six weeks after her arrival at Filmer-Place, they met Lord Dacres and his sister Lady Julia A —, who were on their way to wait on her. After mutual compliments had passed, Lady Harriet had begged them to go on, and she and Mr. Filmer would accompany them on horse-back. These young Ladies were the most intimate friends. At school they had shared one bed, one purse, and might be said to have but one heart. Lady Julia entertained the highest veneration also for Lady Filmer; and had greatly profited by her instructions to her friend.

Lord Dacres was lately returned from abroad, had seen Lady Harriet, and fancied himself passionately in love with her, and had obtained the Duke his father's consent to make his addresses to her: this was the intention of his present visit. Lady Harriet had never shewn any partiality for him, but now beheld him with the great-



est indifference, bordering upon dislike. She guessed his intention from hints Lady Julia had given her, and found herself, for the first time unhappy.

Mr. Filmer observed her emotion, and sighing, said, he supposed Lord Dacres was her lover. Lady Harriet only blushing a reply, confirmed him in his opinion.

Lord Dacres having intimated his intentions to Sir John, he referred him to her uncle Sir James Bruce; but could not refuse his request of permitting him to see Lady Harriet in private when he urged his passion with the greatest vehemence. An ordinary lover is always more agitated by his own desires, than touched by the merit of his mistress. Lady Harriet heard him with impatience, and then told him, that she was too young to think of marriage, and desired him to think no more of her.

Mr. Filmer had entreated his mother to be present at this interview; and upon her declining it, had urged with great warmth the impropriety of Lady Harriet's seeing Lord Dacres alone.

After dinner, Lady Julia asking Lady Harriet to sing, she sent for her mandoline, and at her friend's request sung *Ah! si vous pouviez comprendre ce que mon cœur sent pour vous.* Mr. Filmer was passionately fond of music, and had never known her excellence in it. All his faculties had been for some time absorbed in admiration; the loveliness of her person, and the unaffected innocence of her behaviour and conversation, had charmed him; but when he heard her melodious voice, his raptures were unbounded.

Lord Dacres was too much ingrossed with himself, to listen long to even the supposed object of his affections. After passing Lady Harriet a slight compliment, in a fashionable phrase, he began to display his talents in egotism; and however barren the subject might be to any other, yet it afforded his lordship great copiousness of matter.

The opera girls at Paris had told him he was very amiable: he believed them; and after so decisive an evidence, thought it needless to give himself any trouble to become in reality, what he was already in imagination. His only ambition was to be a leader in the fashions. He was always elegantly dressed, every hair on his head knew its own station, which if it chanced to lose, the glass on his hat informed him of it. His Lordship had not attended much to the poet, who says,

'Tis the mind that makes the body rich;  
And as the sun breaks through the darkest clouds,  
His honour pierceth in the meanest habit.

Mr. Addison thought no fine gentleman could exist without a dash of the coxcomb; and my Lord Rochester says, that it is a character not to be acquired but by much pains and reflection. It is certain that men derive some advantage from it, for it is hardly in fortune's power to make a coxcomb unhappy; as his good opinion of himself will, in a great degree, support him under all mortifications. Lord Dacres, in consequence of this happy propensity, did not suppose that Lady Harriet's reserve arose from any thing but the timidity of youth. Lady Julia——, his sister, distinguished better; when they

they retired, she took Lady Harriet in her arms, burst into tears, and said, " My sweet friend, I shall never have you for my sister ! " Although she wished the match to take place upon her brother's account, yet she thought that Lady Harriet was too good for him : and had a soul capable of that refined friendship which prefers the happiness of those we love to any selfish gratification. " I have seen, said she, my dear Harriet, a great deal within these few hours : you are beloved by Mr. Filmer ; you love him, your every gesture betrays your heart ! " Lady Harriet's modesty was visible in a natural habitual blush, which was increased upon the least occasion, and often observed without any seemingly adequate cause. Figure to yourself what her confusion must be, when taxed roundly, by her best friend. Had she been possessed of any art or knowledge of the world she might have reflected, that the sincerest and most delicate affection doth not preclude a reserve of secrets, in the discovery of which, our self-love would not find its account. But Lady Harriet was unaccustomed to disguise the genuine feelings of her heart : the sagacity of her friend opened her eyes, she discovered, for the first time, that she really loved Mr. Filmer, and acknowledged it ; but acquainted Lady Julia that *he was to be married to her sister.*

On Lord Dacres' return home, Lady Julia concealed from him the discovery she had made at Filmer-Place ; flattering herself, that if Mr. Filmer married Lady Sophia, Lady Harriet might be induced to favour his pretensions as when the evil is without a remedy, people *must*, and generally *do*, easily find a consolation.

After their departure, Lady Harriet retired to her apartment, where she gave a loose to her tears. Among all the passions, there is none so apt to magnify trifles, and to produce strong conviction from the slightest probabilities, as jealousy.

Sir John and Lady Filmer, had observed Mr. Filmer walking in the Park for two hours, with his arms across, seemingly much disordered in his mind. At last he came and joined them—Lady Filmer affected to be in great spirits; and asked him if he was not greatly rejoiced in Lady Harriet's good fortune. He answered, coldly, “that they might judge of it in that light, *he* did not. That Lord Dacres' title and fortune, were far from being, in his estimation, sufficient compensations for his want of morals, honesty, and goodness of heart. If men, said he, may commit acts of debauchery, and atrocious deviations from moral rectitude, without the least danger of being the worse received in the world, crimes of the most dangerous consequences to society must daily gain ground, and men proceed from bad to worse, till at last the distinction between virtue and vice will scarce be known or regarded. The laws, added he, reach only part of the crimes which disturb society; public censure and discountenance is a punishment in which every one may be both judge and executioner; and were they properly inflicted, would prove most powerful towards effecting a general reformation: but while we exhaust all our censure on folly, which should only excite our compassion, and suffer vice, the proper object of hatred and contempt, to escape with impunity, if it has rank and fortune to support



port it, we cannot hope to see the successfully wicked reclaimed.

When laws are dup'd, 'tis not unjust nor mean  
To seize the proper time for honest spleen.

ARMSTRONG.

" You may remember, madam, continued Mr. Filmer, what your favourite poet says,

For we bid this be done,  
When evil deeds have their permissive pass,  
And not the punishment.

Agreeable to this, said he, I have always acted upon the principles of honouring virtue, and shunning vice, which deterred me from associating with Lord Dacres abroad. One gentleman, of most distinguished character, who travelled with him as his companion, left him, by which he resigned a considerable salary, because of the enormity of his vices; and although another man of merit, supplied his place, and is still with him, it has arose only from the necessity of his affairs; as to my certain knowledge he despises him most heartily."—Mr. Filmer walked hastily across the room, said he could not discover what Lady Harriet could see in him! he then sat down, got up again, spoke as if he wanted breath: said, " it was very well! it was nothing to him!—That women would marry any thing for titles! That in their estimation, a title (though with a fool) out-weighed all the flattering attentions, and endearing tenderness of a man of true-worth and spirit!—And thanked God he had no sisters unprovided for—as he should run mad at their follies! It was with pleasure,

pleasure, Sir John and Lady Filmer observed these symptoms.

We are seldom much offended at the faults of others, when we are not injured by them. His father smiled at his impetuosity; and only asked him, if any thing had induced him particularly to shun Lord Dacres abroad? He answered, "No; but that no man had ever so fully displayed a wickedness of heart, and a littleness of soul, as he did; accompanied with just sense enough to support the foppery of the day, and to make vice appear excusable, to the unthinking. At Paris, added he, I used to think him quite in his element: *his* levity agreed with the inhabitants of that gay city; which made him averse to all abstruse inquiry. The *toujours gay*, accompanies the French from Parnassus to the toilette. Lord Dacres lived magnificently, and displayed abundance of English gold; but it never yet reached my ears, that he ever produced any sterling sense, or sound reason."

Lady Harriet did not appear until supper-time, when her eyes were swelled with crying. Mr. Filmer, like Shakespeare, thought a woman more lovely for her tears. Mankind admire a beautiful woman, and are bewitched with a great fortune: they find a natural inclination to the one, and a strong propensity to the other. But the man of principle, the man of sense and taste, can only sincerely love the woman of delicate sensibility. Beauty may direct the shaft, but sensibility must point it. Pygmalion had quickly ceased to adore his statue, had not Venus informed it with life and sentiment.

Mr. Filmer was sensibly struck with Lady Harriet's new appearance: though he partly attributed it to the hurry and perturbation of her spirits

spirits on such an interesting occasion; yet he could not well account for her tears; prepossessed as he was, in the opinion that Lord Dacres' addresses were agreeable to her: but whatever conjecture he might form, it is certain, her present appearance, by no means contributed to his good humour. After the servants were withdrawn, he told her, that Lord Dacres was very happy in being the object of her sensibility. She could only reply, "Indeed, sir, you are very cruel," and burst into tears: she was going to retire, when Sir John detained her, endeavouring to laugh her into spirits; but her heart was then too much affected to be amused. Mr. Filmer made a slight apology, and retired.

This renewed Lady Harriet's uneasiness: she said, "Do, my dear Sir John, go after him; he is angry with me; and (though I do not know for what) I cannot bear it." Recollecting herself—she blushed, while Sir John and Lady Filmer smiled; and the latter accompanying her to her chamber, she hung about her neck, and kissing her, said, "My dear mama, (as I used to call you), send me to school to-morrow; it is necessary for my peace." After Lady Filmer had inquired of her the subject of her *tête à tête* with Lord Dacres, she wished her good night, assured her she would ever be her dear mama, and every thing should be done to render her happy.

I ever am, dear Madam,

your affectionate friend,

ELIZA DE CRUI.

L E T.

## L E T T E R XIX.

From the Duchess DE CRUI, to Mrs.  
PIERPONT.

DEAR MADAM,

**Y**OU remember, in my last, Lady Harriet and Mr. Filmer had both discontentedly retired to rest. Morpheus did not take compassion by strewing their beds with poppies.

As neither of them could sleep they arose, and both retiring to the Park, to their mutual surprise, met each other at five o'clock in the morning. They were equally embarrassed, and much at a loss for conversation; at last, with infinite hesitation, and broken accents, Mr. Filmer said, that he was sorry he had offended her Ladyship the night before: Lady Harriet with no less trepidation of spirits, answered, after several attempts, that she had thought herself unhappy in having disoblged him, "but I have, said she, asked my Lady to send me to school." "I suppose then, said Mr. Filmer, with a trembling voice, your Ladyship is going to town to buy your marriage clothes!" "Talk not to me of marriage, replied Lady Harriet, I hate the thoughts of it, and I detest Lord Dacres." This she pronounced in so determined a voice, that it left Mr. Filmer no more room for jealousy, on his Lordship's account. But unwilling to let the conversation stop here, he immediately added, "Then perhaps there is some other happy man you like better?" The manner in which  
this



this was pronounced, afforded Lady Harriet some faint hopes: what Lady Julia, had said to her, and a thousand other flattering circumstances, crouded into her mind.

While she was embarrassed for a reply, they were surprised by a storm as violent, and no less favourable perhaps to their mutual wishes, than that by which Æneas and Dido were driven together into the same cave.

Lady Harriet and Mr. Filmer were obliged to take shelter in a temple. The violence of the rain did not afford Lady Harriet any hopes of being relieved from this conversation, which had become dreadfully interesting to her. Mr. Filmer seemed to expect a reply to his insinuation of some favoured object being the cause of the present perturbation of her spirits; but the emotions of her heart were too violent, and the agitation of her mind too great to answer him, nor could she longer conceal them; she burst into tears. Mr. Filmer was astonished at the apparent distress he had occasioned to her, and kneeling down, kissing her hand, declared he would never pardon himself for giving her the smallest uneasiness: that he did not mean to distress her, but that his life depended upon her answer. "Whatever it is, said he, I cannot be more miserable than in my present dreadful state of suspense: a decisive fate, even the most terrible, is more supportable than this uncertainty." Lady Harriet's spirits began to revive; but conscious of her inclinations, and fearful of his pre-engagement to her sister, she was covered with confusion, and could only reply, "Yes, there is, there is!" Mr. Filmer here interrupted her, intreated her not to add what she was going to say, in pity to his fond bosom, that must be  
rent

rent in ten thousand pieces;" he then walked hastily about the room, when looking up to Lady Harriet he fancied he saw a ray of cheerfulness animate her countenance: this gave a turn to his thoughts; he intreated her to add what she was going to say, when he interrupted her. She immediately said, "There is a favoured object, but he can never be any thing to me; I dare not hope, I dare not even wish that he should!" "Why?" replied Mr. Filmer, for what reason—Heavens! what can be the impediment! "He loves my sister, said she, and I dare not be so unjust, as even to wish to rob her of him." Their looks soon unravelled the whole mystery, to their mutual satisfaction. When the mind is greatly agitated, its passions raised to the highest pitch, and all its emotions violent and strong; language is inadequate to its purposes: a look, a sigh, a tear, are often more expressive than the most elaborate speeches.—Language therefore becomes unnecessary, when souls immediately communicate, perceive, and operate on each other; and by such intercourse, more intelligence is exchanged in a moment, than all the powers of language can ever convey. Death itself, it has been observed, is hardly a tribute more certainly paid by old age to nature, than by youth to love.

For my own part, I think differently: I believe some hearts are formed for one another; and that, if these never meet, they can never be affected with a real passion; but at the same time, that if they accidentally meet, they would feel a sympathy for one another at first sight, which would secretly inform them that they were intended for each other; and that they must both be miserable, if ever separated.

The

The lovers walked for four hours, which did not appear unto them more than four minutes, when they were summoned by the breakfast-bell. They appeared so happy, that Sir John and Lady Filmer congratulated them upon being in better spirits and humour, than they both had been the preceding evening. "But own to me, Edward, said Sir John, that you was in a very extraordinary humour last night." Mr. Filmer replied that, "If he had forgot himself one instant to such parents, he was inexcusable; but the physicians, sir, said he, will inform you, that it is possible to be mad in *one* point only, and yet be very well in *others*, as all the strings of a lute may be in tune but one: that Lord Dacres visit, and declaration at setting out, "that Lady Harriet had made him the happiest of men," had deprived him almost of his senses." Sir John archly asked him, how that matter affected him, or how he knew Lady Harriet had not encouraged Lord Dacres?

This conversation was too interesting for the object of it to witness, without confusion. Lady Harriet was going to retire, when Mr. Filmer begging her to be seated, told Sir John, he would acquaint him with the particulars another time; that at present he would only tell him, that as commentators find beauties in an author, to which the author was, perhaps, a stranger; so Lord Dacres had complimented her for a distinction she never designed him.

After breakfast, when Sir John and Mr. Filmer retired, Lady Filmer told Lady Harriet, she flattered herself Mr. Filmer had inspired her with a partiality in his favour. She could only reply by hiding her head in her bosom, and saying, "I am affraid, madam, you think  
me

me a forward girl, but I could not help loving him." Mr. Filmer, who, in his situation, could only leave her to communicate happiness to his father, returned just in time to hear the last words. I shall not take upon me to describe his transports. Let it suffice to say, Lady Harriet gently withdrew her hand from him. Lady Filmer had not thought it necessary to inspire her with these severe maxims, which make a young lady fear the sight of handsome men, and which augment her danger, by giving her too much knowledge in the distrust of them. Lady Filmer, as soon as her son could permit her to speak, assured Lady Harriet, that in loving him, she fulfilled every desire of her heart: "Yes, said Sir John, (who by this time had joined them), none can question our joy in being allied to Lady Harriet; but you remember what she told Lord Dacres, that she would not even think of marriage, until her brother came home." "She is indeed, replied Lady Filmer, very young, and has yet a great deal to learn. I think, my love, added she, you told me last night you wished to go back to school." Lady Harriet blushed; while Mr. Filmer exclaimed, "For Heaven sake, madam, spare me, and do not think of depriving me of my angel!" His mother smiled, and desired him to recollect what he had said the day before, of the impropriety of a young lady's seeing a declared lover alone! "But as I have not, said she, altered my opinion; I shall not prevent your seeing her; but as my dear Harriet has always been a very good girl, if you have subverted *her* reason, you owe her every resource *yours* can supply." Wisdom is easily acquired—The principal requisite is to get acquainted with a select number of truths, that



that their inestimable value, and divine beauty, may induce us to make them the constant rule of our lives. A sensible and ingenuous heart, is here the most material point; it comes always to the assistance of the understanding: and as the examples, my dear Harriet, are not very rare, of people who, excited by love, have arrived at perfection in any art and science with great celebrity; I make no doubt but it will animate you with noble desires after the beautiful and excellent, and render you more ambitiously eager in the pursuit of wisdom and virtue."

Mr. Filmer improved Lady Harriet's taste, by furnishing her mind by the best criticisms on ancient literature. Lady Filmer considered the reading of poetry as a material requisite in polite education; because good poetry, at the same time it makes a strong impression on the heart, contributes to inform the understanding, and improve the taste. It can never be a dispute with the liberal, whether the fine arts are the proper province for the exercise of female genius. Nothing, certainly, but the jealousy of the men, and the envy of trifling women, could urge the least pretence for excluding our sex from any of these elegant and happy amusements which the arts of imitation may afford them. Some of these, however, are more generally allowed them than others—Yet for what reason? Why allow them music, and debar them from poetry? This was so much Lady Filmer's opinion, that she informed Lady Harriet, that it would be shameful to be ignorant of the more admired writings in this part of literature. The titles of wit, and poets, have indeed been disgraced too often by Sapphos and Corinnas, ancient and modern; and the feelings of mankind

are

are totally guided by the most contracted and partial prejudices. But it is not fair to judge of the whole sex by general examples; nor, ought the reproach to be extended beyond the crime, nor all women condemned, because some of the sex are contemptible.

Machiavel observes, that no collective bodies of people, more than particular persons, can be totally good or bad.

In this manner did Lady Filmer instruct her lovely pupil. I shall now take leave of this happy family, and send you letters, which will carry on the *family narrative* considerably, without having recourse to my own pen.

I ever am, my dear Madam,

yours entirely,

ELIZA DE CRUI.

L E T.

## L E T T E R XX.

From Mrs. Ross, to Lady FILMER.

DEAR MADAM,

Bruce-Hill.

AS in my last, I gave your Ladyship an account of our safe arrival at this place—I delayed writing until I had been here for some time. I have had, as your Ladyship foresaw, great difficulties with Lady Sophia: I am certain she penetrated your views in sending her away: I am very happy to find they have succeeded.

Lady Bruce is considerably worse since our arrival: Sir James is the most tender and affectionate husband. They have a charming family, two sons and two daughters. Mr. Bruce was intimately acquainted with Mr. Filmer abroad—need I give a greater proof of his merit? You would be charmed with the young ladies: they are perfectly well informed in every branch of polite literature. Young as the are, they have nothing of youth about them, but its innocence and beauty. They have good sense, but there is a charming simplicity in their hearts, such as would give you an idea of nature truly refined. I find they are indebted for these accomplishments to a young lady of the name of Byron, who had resided here for some time. A want of fortune, of beauty and the possession of a fine understanding, has prevented her from marrying: while the goodness of her character, her acknowledged virtue, and integrity of heart, has procured her sincere and valuable friends. Among  
the

umber was Lady Bruce, who enhanced the  
 tions she conferred, by her delicacy in at-  
 ting to convince her, that the most exalted  
 of friendship is to receive without a blush,  
 bounties of a friend, and to partake of the  
 re he has in obliging. "Genuine grati-  
 (you once nobly told me) ever ballances ac-  
 with benevolence; or rather always brings  
 tter in debtor; for, in truth, the self-ap-  
 tion of the generous mind, is no trivial ad-  
 ge to those that confer favours: it gives us  
 d prompt payment for the good we do;  
 one and the same instant communicates  
 nefs to the heart that bestows it." What  
 e said in answer to such exalted goodness:  
 me to say, with my admired poet,

Happy he! who feels each neighbour's woes  
 as relief, no comfort can bestow.

Happy too, who feels each kind essay,  
 for great favours, has but words to pay.

So, scornful of the flatterer's fawning art,

He ev'n to pour his gratitude of heart;

With a distant lover's silent pain,

He the best movements of his soul restrain.

ARMSTRONG.

a very amiable disposition by nature, Miss  
 has united those graces of conversation,  
 are only acquired in polite circles. She  
 the same time, unconscious of her own  
 ; and addresses every one with the greatest  
 ur and complaisance. Her virtues are with-  
 tentation; she displays knowledge without  
 an inviolable attachment to her duty,  
 heart capable of sacrificing almost every  
 to friendship. Although she has only fifty  
 is a year, yet she makes a very genteel ap-  
 pearance



pearance in dress; and is also very charitable; nay even works (by depriving herself of some of those hours set apart for repose), for the relief of distressed families. To open our eyes to this when riches have put it in our power, is a very great effort; but by our natural abilities to supply the want of riches in our relief to the indigent appears to me a double generosity.

The many virtues possessed by the lady of this mansion, are, in a great measure, eclipsed by bigotry; which, in whatever heart it enters, instead of promoting the cause of religion, is too apt to inspire an aversion of it in others, and totally divests it of charity, which is its true ornament; and indeed the very basis of its existence. She is also superstitious, which, I believe, is more or less, in every person, a natural defect; happily poised is that mind, which, on the one hand is too strong to be affected by the slavish fears it brings along with it; and on the other, runs not into the contrary extreme of scepticism, the parent of infidelity. Reason and love heighten our relish for the things of both worlds; what pity it is, that they are so easily subdued the mind either by superstition or enthusiasm, and thereby debase the minds they are so well fitted to exalt! All excess is vicious; that spot only which is free and unpossessed by excess, is the point of moderation, and the centre of virtue and truth, surrounded with extremes, without partaking of them. Sir J. appeared to me, at first, to be a little rough in his manner; but I now see he is mild, generous and compassionate. His great attention to the Lady in her distressed situation, places him high in my estimation. I admire the Spaniards for this quality: they never forsake their friends.

sickness; and persons who do not see one another  
 four times in the year, *in health*, yet are  
 constant in their visits three or four times a day  
 when they are *indisposed*. I have read of a nation in Africa, where the  
 receive no assistance: they are obliged to  
 themselves as well as they can; and when  
 are recovered, live in cordiality with those  
 had abandoned them. I am afraid christi-  
 would not even influence me to imitate  
 the pagans in this particular. But to return to  
 James: he is a lover of truth, and a strict  
 server of it, yet he speaks without severity;  
 in a manner that renders it agreeable, which  
 is not the case with the generality of mankind.  
 remembers all the good things he has heard  
 say: judge then if he is not excellent com-  
 pany. In short, merit runs in a rich vein  
 through his family, like the ore-streak in a mine.  
 Your arrival here, Lady Sophia was much  
 surprised to find her cousins elegant and accom-  
 panied. As there was nothing, even in her testi-  
 mony, in which she possesses the pre-eminence,  
 began to play off some quality-airs—I en-  
 deavoured to point out the absurdity of it. “In  
 fact, said I, madam, do you pride yourself  
 on the little superiority of rank, a trifling advantage  
 which you did not procure for yourself? In so highly  
 valuing this, you seem to confess, that you  
 would be less estimable if you were deprived of  
 it, and that you have nothing you could substi-  
 tute in its place. Indeed, madam, such haugh-  
 tiness only serves to debase you; whoever makes  
 pretensions to respect, does not command  
 on the contrary, by openly courting distinc-  
 tion, proves they are unworthy of them. You  
 my dear Lady Sophia, said I to her, give  
 I 2 pride

pride to others by your condescension, you not yourself condescend to be proud." Other day a poor woman brought a piece French silk to sell, which she said, a lady in tress wanted to dispose of, to relieve the pressing wants. Lady Sophia with eager purchased it, after abating the woman considerably in her price. In these small instances are characters of the heart displayed, far more in greater. I observed Miss Byron without the woman, which I make no doubt, to give her something, or inquire her address. Upon her return, Lady Sophia was exulting in the bargain she had made, and asked her if she did not think she had cheapened it with address. She smiled, and answered, "I am persuaded your Ladyship has not fully considered this matter: as you ask my opinion—it is, that those who can suffer themselves to take advantage of the necessities of their fellow-creatures, in order to buy any thing at a less rate than would allow them the legal interest of the purchase money (suppose they purchase before they want), must not if they possess any humanity, or reflection, look upon the balance in their hands, as exacted from the unfortunate." Miss Bruce is soon to be married to a Mr. Moss; he is worthy of her and has a large estate in this neighbourhood. Their nuptials are only postponed on account of Lady Bruce's extreme illness.

I remain, dear Madam,  
your ladyship's affectionate,  
and obliged humble servant,

MARY ROSS

L E T

LETTER XXI.

from Lady SOPHIA, to Lady HARRIET

F—.

DEAR HARRIET,

I hope you are at school, studying all your  
sense: and that, in process of time, you will  
be as wise, as learned, and as ridiculous as your  
mama.

Women are rewarded by going out of cha-  
racter, like the bats in the *fable*; they are look-  
ed upon as mortals of a doubtful species, hardly  
respected by either, and laughed at by both. As  
I was a child, Lady Filmer has educated you  
as she thought proper: thank God I knew bet-  
ter than to be made a fool of by her wife Lady-  
Rosa. Mrs. Ross incloses this to her, where I am  
very certain, it will find you. Without un-  
derstanding logic, astronomy, botany, &c. I  
cannot find out her Ladyship's schemes: but she  
is certainly in the right; you would have had  
no chance, child, for Mr. Filmer, if I had re-  
mained; therefore it was necessary my attrac-  
tions should be sent out of the way! As men of  
superior abilities are disposed of—to foreign  
posts, that they may not become too con-  
siderable at home. Let me consider this matter:  
Mr. Filmer is tolerable himself, but then to  
counter-balance that, he is *no* Lord, and his mo-  
tives I detest for her over-wisdom. Take him,  
I 3 child



child, take him; I have entirely lost conceit of him.

I came here, as you know, with goody — Mercy on me! what a tiresome woman is! These sage reasoners, these daughters of age and ugliness, may be tolerated for a time, but we cannot always be diverted with what is so ridiculous. I at last lost patience, and desisted from my *truce* with her morality. By the bye, I have not mended the matter by coming to Bruce. They are so regular in all their motions, and with such precision, as if they knew their business, could not direct them, and therefore could do nothing: but this would suit you to a hair. — There is some fun to be sure in the old gentleman, and he spares nobody when he is in the humour of it. But my Lady for an age has had a cancer in her breast; and as he is an old-fashioned man, this disturbs him, and makes him many a good laugh. My Lady keeps her room; where, forsooth, we must be poking the day long, with a methodist preacher, and hear the music of her *groans*.

She may be very patient, very good, and very edifying, as Mrs. Ross calls it; but, for my part, I think we should be much happier without her. I wish from my heart she had been dead, or to say buried, before I came here; for I do not much admire being in the house with dead people. My uncle, though apparently a rotten spun wretch, breathes nothing but the gentlest gentleness to her—calls her his dear, sufficient angel; (such an angel, were you to see her, watches by her, reads to her, suffers all the nonsense of a methodist's nonsense (though he knows him to be a hypocritical rascal): sends over all the compliments for any thing she likes, &c.—The man is

bewitched, to act in that manner to an  
 woman. Mr. Bruce is too serious for me:  
 we indeed tried to romp with him, having  
 nothing else to do, but he even does that by a  
 good, and I detest his formality. He appears  
 to be one of those wise ones, who seem  
 to think nothing so much the characteristic of  
 wisdom, as to do common things in an uncommon  
 manner, like Hudibras to count the clock by al-  
 phabet; or to speak all day long a certain lan-  
 guage of inspiration, which (as I have heard)  
 is like the language of the gods in Homer,  
 and gives other names to all things, without  
 naming them in the least otherwise than what  
 they really are. There is another, *and only one*  
 young man, in this region of dulness:  
 Mr. Moss; he is soon to be married to Miss  
 Templeton: I flirt a good deal with him, to render  
 him uneasy. As to the Miss Bruces,  
 they are so gentle, so timid—but their spirits,  
 I think, to be sure are broke from the life-  
 long lead. There is a *miss* of thirty years of age,  
 and wife.—Mrs. Ross makes a great rout  
 of her. I intended to have had some diversion,  
 by paying off the fine lady with them all, but  
 no opportunity has yet offered, nor *can*,  
 my Lady favour us with her last groan;  
 we do not see company: and I believe in my  
 science *few company would chuse to see us*.  
 In the above scheme, my next resource  
 was to put the country girls to the blush, for  
 want of knowledge. I had formed a plan  
 in my mind of eternally talking Italian, then  
 to start, recollect myself, and cry, In-  
 deed, my dear cousins, I forgot you did not un-  
 derstand me, but every body knows the Italian

poets by heart, and you must forgive Judge of my surprize, when goody Ros acquainted me, that they are perfect masters of the French and Italian languages, and write these correctly; in short, that they know every thing; a great deal more than I shall take the trouble to think about.

The first night I came here, their father's way of entertaining me, made them sing *Te Deum*, which, by the formality of their manner, one would have taken for one of their mother's hymns.

Mr. Bruce, would you believe it? hath said *one* civil thing to me—He has no taste is clear.

I have no time at present to write to Filmer: for when I undertake that arduous task there must not be *a word out of joint*. My respects to her Ladyship; for though I do love her, we must be well-bred, you know. Prodigies, though they attain our admiration, seldom attract our love. In my acceptance of over-wisdom is as foolish to the full as most folly.

This, I told you before, accompanied me from Mrs. Ross; *a sermon I suppose*: Here is a good child, farewell.

SOPHIA F.

LETTER XXII.

From Mrs. Ross, to Lady Falmer.

DEAR MADAM,

LADY Bruce is now so ill, that they do not think she can live many hours. Lady Sophia has not a mind that can improve under this state of sorrow; she has urged me much to take a jaunt any where until this melancholy state is over; she says she cannot bear the thoughts of it. Her temper has been much worse since Lord Dacres' proposal to her sister. James was very happy in writing his Lordship an absolute refusal, by the commands of Lady Harriet; as the opinion Mr. Bruce entertains of him is truly despicable, and similar to that of Mr. Filmer's. Inclosed is a letter from Mr. Lewis, which proves the justness of their suspicions concerning him. Lady Sophia sees the matter in a different point of view: she judiciously observes, that there are a great many Duke's daughters, but only a few dukes: and never still possessed of such fortunes as the Duke of A——; and declares that had he asked her, she would have had him, whether her friends, or their wisdom, approved of it or not. To this time, as she calls it, she romps, and coquettes, with Mr. Moss and Mr. Bruce: I have told her that romping is very dangerous, and that liberties are taken during these times of free-



dom, when a young lady is off her guard, which men would never dare otherwise attempt. I have also acquainted her, that the character of a coquette is never amiable, however fashionable. Sensibility and softness, are the characteristics of our sex: and in proportion as we deviate from those, we must diminish in our loveliness.

The methodist parson, I believe, I have now characterized to your Ladyship. He will very soon be dismissed: delicacy to my Lady, and the fear of hurrying her spirits by a detection of his crimes, has alone prevented his being sent away before. He is full of oral sanctity, and mental impiety; a pedant, and a very disagreeable companion. The hypocritical dissimulation, which youth discovers in such teachers, is the great source of that contempt they generally entertain for religion; and also of many other vices; while a puerile, superficial devotion contracts the mind, and renders it unfit for every thing. Bad qualities in a clergyman, like stains in a capital picture, appear more conspicuous and glaring. How careful then should the clergy be of all their actions, nay even those who profess more than common attention to religious duties, lest by their fall, they prove a stumbling-block to others. It is recorded of Sir Mathew Hale, that he, for a long time, concealed the consecration of himself to the stricter duties of religion, by some unbecoming and shameful action, which should bring piety into disgrace. Madam Maintenon, also let the public think she slept till eight o'clock, though she was employed in exercises of devotion every morning, for an hour and a half before that time. Young people, in whatever they profess, feel an enthusiasm

which leaves them not masters of themselves. They are deceived, in supposing their sentiments will always remain the same. It is possible while every thing is changing, that should be immutable. Let us always side with the more moderate opinions; because, in reality, all extremes are almost always visions. We worship God best, when we resemble him most; let this be our aim, but let us follow the examples above-mentioned. Miss Byron has been the unfortunate lady who had been obliged to sell her silk: she says, that she is young, and of extraordinary beauty, though very much debilitated. Miss Byron added, that she had been obliged to know her story, but as she had shewed some attentions, she was afraid to ask, lest her gratitude might induce her to tell, what otherwise she would wish to conceal, and what might give her pain to relate: and lest it should seem that she thought, from the obligations she had conferred, she had a right to know what she owed: she was so far from thinking these circumstances authorized her to make a property of her, that it was a thought she would have ever detested herself for, could it have entered into her head.

Lady Sophia, who always takes that side of argument which is least supported by candour, talked of the folly which was easily duped by the designing, and said that good-nature was frequently the attendant of weakness: that, on her own part, she made no doubt but this was some very unfortunate nymph, who would have exalted herself into a princess, had not Miss Byron's ignorance of the world, deprived her of the dear delight of narrating her adventures;

tures; which would consist in dangerous escape from the treachery of the world, and the faithlessness of the men. Miss Byron smiled, and said to her, "However ignorant, madam, I may be of the world, I cannot suppose you are serious. Young minds are apt to be struck with uncommon sentiments, and to admire such as seem to possess them, while persons in advanced age, either from experience of the world, or the natural depravity of the human heart, ascribe everything to affectation and design, that contradicts certain received opinions. Now, I would therefore suppose, your ladyship would rather run the risk of misplacing bounty, than, by not being charitable through a political caution, and dread of being wrong, suffer a real object to want what would succour and preserve them.

"Let us suspend our judgment, dear madam: a little time will clear up this matter: and if guilty, her very guilt would render her to the greater object of compassion. I think, Lady Sophia, you seldom read any but the Italian poets; but I will take the liberty of repeating four lines to you, penned by one whose work can only be equalled by his humanity and genius.

Not only to the good we owe good will,  
In good or bad, distress demands it still;  
This with the gen'rous lays distinction low,  
Endears a friend, and recommends a foe.

ARMSTRONG

"According to our abilities we should believe all persons, even the most abandoned and profligate. The good have merit, the bad merit to repent."

Mr. Bruce said, he had always the good fortune to find his heart consonant to Miss Byron's opinions; "and that compassion seems to be so natural an ornament to ladies, whose soft breasts are made and disposed to entertain tenderness and pity, that Solomon introduced it as a necessary ingredient in the character of a virtuous woman; "she stretcheth forth her hands to the poor (says the champion of wisdom) and reacheth her bread to the needy." That is, her bowels are full of mercy, and she prefers the necessities of others, to her own superfluous delicacies: she moderates her own enjoyments, like the excellent Miss Byron, to be the better enabled to relieve others.

"Compassion proper to mankind appears,  
Which nature witnessed, when she gave us tears;  
'Tis this, the noblest passion of the mind,  
Exalts our race above the brutal kind."

"The innocent heart will always be a charitable one; the peculiar quality of such a mind, being a confidence founded upon its own sentiments. A person who is incapable of deceiving, never suspects the sincerity of others." Lady Sophia, looking at Miss Byron, said, "We can be very generous to others, when we apprehend we may one day possibly want assistance ourselves;" and added, with a sneer, "But beware, Madam, that your bounty, like fire, does not consume itself by its own force: husband the blaze, and be sure some sparks remain to warm yourself:—dependence is precarious."

Luckily Lady Bruce just then sent for Miss Byron, which relieved us all from uneasiness,



as, though she has a great deal of self-possession, it is not easy to figure how she could make such a reply as to preserve at the same time her dignity and good-humour.

Lady Sophia then addressing Mr. Bruce, said, she detested that ugly old maid; and asked him if he did not think her ridiculous? He answered, "On the contrary, she was very high in his esteem. That she was capable of elegant conversation, possessed refined sentiments, and great goodness of heart; improves upon acquaintance, and has more than the charm of novelty to recommend her. She joins good sense and graceful ease to modesty, has always something new and entertaining to talk of, without betraying any desire of showing it. She has not only polished manners: *Et la grace plus belle encore que la beauté*, but above all, she has an unaffected ease and elegance, with a serene cheerfulness, which distinguishes her in a moment, to the eye of discernment, from the modern laughers of her sex. Nature who has dealt impartially with her children, has given them but two distinctions from beasts, reason and laughter; where she has bestowed more of the one, she has always conferred less of the other; and therefore, when a person laughs at nothing, it is a sure sign of a deficiency of understanding. But your Ladyship may have overlooked these qualifications in this amiable woman, as the mind, warped by an attachment to fashionable breeding, cannot perceive this charm, and is apt to mistake it for insensibility, or stupidity. She is not handsome, but the beauties of her mind will ever supply the undecaying charm of sweetness to her external form.

In nature, there's no blemish but the mind:  
 None can be call'd deform'd, but the unkind.  
 Virtue is beauty; but the beauteous evil  
 Are empty trunks, o'erflourish'd by the devil.

Personal defects cannot be amended, and the exposing such, can never divert any but weak people. The rational faculty is satisfied only by intellectual communication. It is not good to live in *jest*, since we must die in *earnest*. I know nothing worthier of confutation, than that detestable maxim of *vive la bagatelle*. The medium is the best rule for human conduct: we neither ought to live as if every day were our last, nor as if life would never have an end. Upon Mr. Bruce's observing, that Lady Sophia frowned, and did not relish his discourse, he said, "I think an elegant \* writer observes, that all the tender and kind passions add to beauty, and all the cruel and unkind to deformity: and it is on this account that good-nature may, very justly be said to be, the best feature in a fine face." Where people give way to ignoble and disagreeable passions, their features at last grow quite ugly. A bad ruling passion, whether envy, jealousy, or vicious love, can soon metamorphose a *grace* into a *monster*: thus external beauty depends more upon the soul, than is commonly imagined, for want of reflection. In all the passions, moderation in actions is the rule of virtue; all excess is hurtful and ugly.

It is agreed by philosophers, that there is a strict analogy between the natural and moral

\* Mr. Burke.

systems.

systems. In a temperate climate, the works of nature are impressed with more delicate marks of symmetry and proportion, and with a more agreeable mixture of colours.

The superior beauty of nature in all temperate regions, displays itself even in the vegetable, as well as the animal system. Lady Sophia, who by this time was very angry and going to retire, when Mr. Bruce, taking hold of her hands, repeated,

Serene and mild we view the ev'ning air,  
The pleasing picture of the smiling fair;  
A thousand charms, our several senses meet,  
Cooling the breeze with fragrant odours sweet.  
But, sudden, if the sable clouds deform  
The azure sky, and threat the coming storm,  
Hasty we flee—ere yet the thunder roar,  
And dread, what we so much admir'd before.

Then handing Lady Sophia to the glass, intreated her to mark the effects of passion on her countenance. “Now, Madam, added he, I am certain you will be convinced of what I have been telling you. Pallas herself, as the poets feign, used sometimes to amuse herself by playing on the pipe; which she excelled in: but as she was one day very intent upon her amusement, she strolled to a fountain, where surveying herself in the liquid mirror, and observing the strange and monstrous appearance of her countenance, she blushed, as you do now, Lady Sophia, and immediately threw away her pipe. Miss Byron is single; but she has refused several gentlemen who were not happy enough to meet her approbation: and every man of sense must adore her.” Lady Sophia smiled,  
and

and turning to me, said, she fancied it must then be in the style of the Rinaldo of Tasso, in the last battle between the Christians and the Saracens, who there kills more men than he gave blows.

*Die piu morti che colpi.*

Mr. Bruce could not help smiling at this sally, but afterwards added, "I know of one myself, of a fortune not despicable, who waits only his father's approbation to throw himself at her feet." Lord, lord, sir! said Lady Sophia, I did not want to hear this toad-eater's panegyric:" and left the room in a passion. What Mr. Bruce had said, was too true to be forgiven. I followed, and told her, I should have been very glad to have assisted her against Mr. Bruce; but to attempt excusing or palliating an evident fault, looks like a claim put in for the same indulgence to one's own errors: and added, with my usual sincerity, that she should turn her rage inward; that her reason had been subordinate to her pride and affectation; as she had insulted Miss Byron; and by referring herself to Mr. Bruce afterwards, had only incurred the mortification she had received from him, by his just censure. Virgil in his tenth book, shews us the blindness of passion: when Juno answers Venus in a passion, she begins abruptly, contradicts herself, and asserts falsehoods.

In the evening of the same day, we walked out; Miss Byron and Mr. Bruce are both great florists and botanists; they had a great deal of conversation upon these subjects; and I thought I could perceive in Mr. Bruce an attachment  
to



to this accomplished woman; he first entered into conversation with her, and then said, with warmth, "Nature, madam, to a mind like your's, capable of reflection, every where presents a fund of entertainment: this hill, that river, those woods, afford an infinite scope for contemplation: and you may say, with Shakspeare, that you find tongues in trees, books in the running brooks, sermons in stones, and good in every thing. What a source of amusement, continued he, is contained in Sir John Hill's Natural History." As Miss Byron said she had not read it, he gave her the following account of it; that natural bodies are divided into three kingdoms, as (they are called,) the animal, vegetable, and mineral; each of which is treated in a separate volume. The first contains a history of fossils or minerals\*; the second book, treats of vegetables or plants; and the third of animals: but I shall say no more of it, as I expect it by the York coach. I mention this subject, as I know your Ladyship will receive entertainment from this new work." I find Miss Byron has informed herself entirely in botany, from a Botanical Lexicon wrote by Berkenhout, where the terms of botany, (particularly those occurring in the works of Linnæus, and other modern writers,) are applied, derived, explained, contrasted, and exemplified. As the con-

\* In this particular, the Saxons esteem themselves superior to any; they have reduced it so much to a science, that many of the students at the university of Friburg apply themselves more immediately to this study; the agreeable pursuit of which must open a new creation to those who have considered only the superficies of the material world.

versation

versation had been unentertaining to Lady Sophia, Mr. Bruce gathered a few flowers, which he presented to her: she refused them, saying she hated flowers and detested the country. He answered, smiling, he could not suppose that could be her Ladyship's real sentiments, but that what she said, was owing to his having had the misfortune to offend her in the morning. "I am afraid, Lady Sophia, (added he) I shall further excite your displeasure, by adding, on the same subject of our morning discourse, that a year is to beauty what a day is to a flower; and who would value themselves much upon the possession of a thing, which they are sure to lose in so short a time? Nine or ten years is, what one may call, the natural term of life for beauty in a young person: but by accident or misbehaviour, it may die long before its time. You remember perhaps the French poet,

*Vous avez beau charmer, vous aurez le destin  
De ces fleurs, si fraîches, si belles  
Qui ne durent qu'un matin :  
Commes elles, vous plaisez, vous passerez comme  
elles.*

Yet flowers says he, have pleased every taste, in every country, for almost six thousand years, almost as universally as beauty in woman. Whenever we gather flowers, they present us with new perfections, in proportion to our regarding them with closer attention. They please not only with the beauty and arrangement of their colours, but delight us with their excellent perfume. They have been always the symbols of joy: they were formerly the inseparable ornaments of feasts; and seem so peculiarly adapted

adapted to scenes of pleasure, that decency informed by nature, never admits them into those places where tears and affliction preside. Some affect to be genteely *powdered*, or neatly fringed; while others are plain in their aspect, unaffected in their dress, and content to please with a naked *simplicity*; some assume the monarch's *purple*, some look most becoming in the virgin's *white*; but *black*, doleful black, has no admittances into the wardrobe of spring—The weeds of mourning would be manifest indecorum, when nature holds an universal festival\*. Look, said Mr. Bruce, at this nosegay, I believe it is impossible that Zeuxis, with all his skill, could draw this rose so beautiful as it is.—How full, how fresh, how glowing it is! how exquisite the form of its leaves! what delicate gradation of colours! how lovely these little blue fibres shine through the transparent red!

———— Who can paint  
Like nature! can imagination boast,  
Amid his gay creation, hues like these?  
And can he mix them with that matchless skill,  
And lay them on so delicately fine,  
And lose them in each other, as appears  
In every bud that blows? —

THOMPSON'S Spring.

I suppose your Ladyship has read Mr. Hervey's Reflections on a Flower-Garden: how inimitable are his descriptions, and what just ideas he inspires us with, of exuberant goodness of God, who has afforded us, not only what is commodious and comfortable, but what is also splendid

\* See Hervey's Reflections in a Flower-Garden.  
and

and delightful †. The description this ingenious author gives of the passion-flower, is truly curious; he calls it a *blooming religioso*, that carries apparent memorials of the same tremendous and fatal catastrophe.—To this flower he grants the pre-eminence to all others, as bearing such a remarkable resemblance to the righteous branch; the plant of renown.” Miss Byron said, that she was entirely of Mr. Bruce’s opinion, but acknowledged, though fond of flowers, that she could never feel those raptures at the sight of a bed of tulips which the florists do, or pretend to do. Mr. Bruce said, he must differ with her in that particular, and acquaint us that this beautiful, and bulbous-rooted plant, is a native of Asia; its name signifies a turban, or Turkish cap; that it was first brought into Europe from Constantinople, in the year 1590, and was described by the great and famous Conrad Gesner. The Dutch florists, (particularly those at Harlem,) are so fond of tulips, as to value a fine one at a hundred golden ducats. The improvement Lady Sophia might have reaped by such conversation, was quite thrown away, and of no more service to her, than a sea-chart would be to a man who travels by land. He added, “Now, my dear cousin, you would mortify me very much, could I have supposed you were serious in your dislike of flowers; for so great is their beauty, and so simple their culture, that some acquaintance with them is rightly esteemed a part of genteel education: a smattering know-

† This circumstance is finely touched in the Philosophical Transactions, with many other edifying remarks on the beauty of nature, recorded in the book of Job, chap. xxxviii.



ledge of them, at least, is one of the agreeable accomplishments of both sexes." Lady Sophia only answered, that in the beginning of his discourse (for discourse, said she, I must call it) he had discovered Miss Byron to be a very extraordinary person, but that she thought he might claim an equal share of merit with her: for if she could find sermons in *stones*, he could find it in *flowers*: "if ever you offer me a flower again, I shall certainly accept of it, in self-defence. I would recommend to your perusal, the Cavalier Marini, who plants all his lands with flowers: there is scarce a thought of his but is fit for a garland:

L'occhio di primavera,  
La pupilla d'amor,  
La porpora de prati,  
Il fior de gli altri fiori.

The rose is the eye of the spring,  
The ball of love's eye,  
The purple of the vallies,  
And the flower of the flowers.

They are all very early risers in this family; but I cannot prevail on her Ladyship to accommodate herself to the rules of the house. An elegant author observes on this subject, "What would a man give for a few years, added to his grand, climacteric? how much more valuable are our years, before sixty-three: for surely that time is most valuable, which we can live without growing older; we cannot borrow time from death, but we can take it from its semblance, sleep." This was the language of a man penetrated with the most elevated affection, and  
highest

highest regard for the woman of his heart, to whom it was addressed\*. Early rising contributes to the health, activity, and vigour of animal life. All the powers of human nature are thereby quickened, and made to perform their several functions with greater force and energy; the consequence of which, is a considerable augmentation of actual enjoyment, that otherwise would have been lost. What season so proper for performing the duties of religion and piety? Are not our minds then calm, composed, and serene? Does not the dawning and turn of day, this sweet *hour of prime!* naturally inspire us with exalted ideas of the great Creator and governor of the world; who at first ordained, and still prefers, the delightful vicissitude of day and night, so admirably calculated to promote the happiness of mankind. Revelation and reason, the scripture and the classics, unanimously exhort to this most beneficial practice\*. They both invite to *early rising*, by the most engaging motives, and the most alluring representations.

King Alfred is recorded to have divided the night and day into three parts; eight hours he allotted to eat and sleep in; eight for business and recreation; and the other eight he dedicated for study and prayer. What a noble example is this! if our time, (I often tell Lady Sophia,) is not regulated, it will be in vain for us ever to accomplish even the best intentions, as indolence (exclusive of unavoidable interruptions) is a great enemy to diligence, and is the parent of all other vices. The Miss Bruces are very ingeni-

\* Letters from Henry to Francis.

† Virg. Georg. iii. Cantic. vii. 11, 12. Psalm cviii. v. 4.

ous, and have a variety of works, painting, embroidery, &c.—I have teized Lady Sophia into an imitation of their diligence; but she has spent more money in materials than would purchase the works, when done, and throws them all aside, almost as soon as begun. I have an aversion to a vacant heart; I remember a wise old gentleman, who used to say, “when children are doing nothing, they are doing mischief.” “Labour, says Plato, is preferable to idleness, as brightness is to rust.” And bishop Tillotson calls idlers, fools at large: but the scripture terms them the devil’s companions. The habit of trifling away one’s time, appears to me, the greatest of evils: those who are accustomed to this, never quit it without a miracle. Reflection is their only remedy, and they have as much aversion to that, as the sick man does the bitter potion which might cure him. Courage to *think* is infinitely more rare than courage to *act*, and yet the danger in the first case is only *imaginery*, in the last *real*. The value of moments, when cast up, are immense; if thrown away, their loss is irretrievable. Every moment may be put to some use, and will be attended with much more pleasure than if unemployed. She, who in old age, hopes to look back upon past years with satisfaction, must learn the value of the present hour; and endeavour to let no particle of time fall useless to the ground. In my greatest afflictions, I always kept my mind employed on profitable objects, that it might not prey on itself.

Mr. Bruce admires Lady Sophia’s wit, and takes great liberties, in quality of cousin, to correct it, and much pains in reasoning with her. This goodness in him, puts me in mind of the labour

our of the Danaides, because I am afraid, it  
 to no purpose. I believe, a male friend is of  
 much greater use, than one of our own sex. I  
 have always thought, however, that cousin-ger-  
 mans were dangerous connections; they are apt  
 to contract the tenderness and familiarity of bro-  
 thers and sisters, but without the restraint of  
 custom or opinion. He said to her once in my  
 hearing, "Indeed, Lady Sophia, your conduct  
 such, as would justify any sensible man, did  
 not think unfavourably of your morals? Believe  
 me, the graces of the mind give an additional  
 lustre to personal charms. The heart of woman,  
 is a temple, where virtue should always reside:  
 far from thinking lightly of your sex. You  
 are designed by Providence, to spread the same  
 splendour and cheerfulness through the intellec-  
 tual economy, that the celestial bodies diffuse  
 over the material part of the creation.

O fairest of creation, last and best  
 Of all God's works!

Your friends, Lady Sophia, only wish you  
 to regard times, tempers, and occasions; and  
 will be impossible but your humour must  
 be easy. An amiable woman's virtue supports  
 itself, upon its own intrinsic worth, without  
 requiring any assistance from the faults of others.  
 She will compare their errors with her own; to  
 remember the latter, to preserve her charity  
 and humility, and forsake them to be perfect.  
 Mercy and justice are sister graces, and cannot  
 be separated in a virtuous bosom. She will de-  
 nounce guilt, yet pity and pray for the guilty; will  
 be tender and compassionate to the sufferings in-  
 VOL. I. K curred



curred by *vice*, yet zealous to promote the  
of virtue.

“ She will be prudently chearful, lest gravity should disgust her own sex; and avoid levity, lest she should encourage improper addreses from the other; as a man of the world looks upon levity an invitation, which he scarcely thinks it consistent with his politeness to neglect. And believe me, my lovely cousin, man is not always at leisure to discern under the drapery of thoughtlessness the woman of discretion.”

I am afraid your Ladyship will be quite tired with [this long epistle, which I have continued writing for several days, but delayed sending in hopes of being able to give you a better account of Lady Bruce, as, contrary to all expectations, when she was at the worst, she apparently grew better: but our hopes were deceived, she died yesterday. It is impossible to give you a just idea of the present grief of this family. Two hours before this admirable woman's dissolution, after having been informed by the physicians (by her own desire) how long she could probably live, she had her family brought into her apartment; and addressed them all in their turn, suiting her discourse to their different tempers, recommending every virtue to their practice, which she averred, they could only be enabled to perform by a thorough knowledge of the corruption of human nature, and of the wickedness and depravity of their own hearts; which would induce them continually to pray to the mighty God, to strengthen their weakness, and bestow on them his grace. She then conjured them to make it the business of their lives, as far as in their power, to obey and please the  
father

er; and that, if they should see him an old  
to return him that care by which he had  
ported their infancy. She then desired them,  
erish and love one another, and told them  
o afflict themselves on her account, but only  
ollow her example to the parent who had  
so good to them all. "Respect your fa-  
said she, and *whom ever* he may place  
you. And remember, my dear daughters,  
ugh you may have families of you own, no  
no state, no character, ought to make you  
t the duty you owe to your parent.

And to you, my son Charles, I must parti-  
ly address myself, on this solemn occasion;  
ve had much uneasiness on account of hints  
ve heard you drop, that as men appeared to  
to act entirely from their passions, their  
ns could have neither merit nor demerit.  
dear son, let me make it my last request to  
that you will read Dr. Barrow's writings  
proof of the christian religion. If ever an  
might be thought to guide the pen of a  
er; surely the pen of that great and good  
had such an assistant. In saying this, she  
ed Mr. Bruce the book, which he respect-  
kissed. She then made a sign for them all  
ire but Sir James, who remained some lit-  
me with her; and then desired, that neither  
nor any of her family should appear more  
r presence, that her devotions might not be  
rbed.

She died—as Young paints the death-bed of  
ast: Read the Night Thoughts, and there  
h was her end! When Sir James was in-  
ed she had breathed her last, he retired to  
partment, where he remained two hours;  
en joined his family.

The tumultuous grief of the younger parson was checked at his approach. His sorrow silent, but extreme; he was solemn and composed. There is a great deal of eloquence in silence, when misfortune are too great to be expressed.

The loss of a friend, upon whom the world was fixed, to whom every wish tended; is a severe affliction. The world appears a desert to him. These are the means by which Providence gradually disengages us from the love of life. Our evils fortitude may support, or prudence may endure; but afflictions of this nature, even in the bravest spirits, often disarm prudence, and sap the foundation of fortitude itself. From the grave we can return. My favourite author \* says on this subject; "reason deserts us at the brink of the grave, and can give no further intelligence." Revelation is not wholly silent; but where reason quits us, revelation steps in to our aid. We may not hope suggest, what revelation does not confute, that the union of souls may still remain; and that we who are struggling with sin, sorrow, and infirmities, may have our part in the attention and kindness of those who have finished their course and are now receiving their reward.

I must not forget to acquaint your Ladyship that the fears Lady Bruce had contracted from her son's scepticism were groundless.—Her suspicions were in consequence of disputes she had with him take up with the methodist parson.

I ever am

your Ladyship's  
affectionate and  
obliged friend,

MARY R

\* Dr. Johnson.

L E

## L E T T E R XXIII.

from Mr. LEWIS, to Sir JAMES BRUCE.

DEAR SIR,

Geneva.

MY Lord already wrote to you himself, concerning the proposal Lord Dacres made his younger sister. but, fearful so great a match might blind her to his imperfections, by his desire to give you a further account of him.

When Mr. Trueman was informed of his ship's addressing Lady Harriet, he acquainted us with every circumstance of his former connection with him. In this he was not actuated by resentment, on account of his conduct towards himself. He has a soul superior to such weaknesses, either as a *man* or a christian. I am very glad to find Mr. Bruce speaks so highly of Mr. Trueman. The account he has given of your character has filled me with the most sincere and personal admiration. He must fulfil your every wish—I lay my pen, to indulge in ideas of your happiness; and man's tears pay a tribute to his satisfaction.

When my old friend Mr. R—— recommended Mr. Trueman to me, he said, that notwithstanding what had happened between Lord Dacres and him, yet he was bolder than I, who had not courage to answer for one of my friends to the tyrant Dionysius. I am not, added he, of bringing reproaches on myself for vouching for my friend, who, notwithstanding his extraordinary talents, possesses that



modesty which a Latin author honours by name of ingenuous." One evening, when we were sitting on a bench in the Trialle Walk, my Lord begged Mr. Trueman would tell every thing he knew of Lord Dacres; and added, if he thought us worthy of his confidence, would also be obliged to him, to acquaint us with his own history, as he was persuaded it must be something very singular in it; and he had never by birth been designed for the sort of life which he now appeared in. Mr. Trueman bowed, and immediately began as follows.

"My real name is not Trueman. I assumed myself under the necessity of resigning it, on a change of fortune, as it would have looked like an insult to my great relations, and perhaps an obstruction to my success; it is sufficient for me, that whenever I am discovered, it will be in circumstances at which *they*, not *I*, will be ashamed. My birth and connexions are despicable; but from different causes, I raised myself, at fifteen years of age, in a very dependent situation, after having been bred up in the greatest affluence.

"Fortune shines upon some men, as the sun shines upon the inhabitants of the frigid zone, who enjoy its lustre a few months, and are obscured in darkness the rest of the year.

"Young as I was then, I reflected much. I had an excellent tutor, and the different professors at the university, where I had studied, honoured me so far, as to give me a great character for my application and literary talents. If I had any merit, I owed it principally to the instructions of a mother, from whose sentiments I acquired any little knowledge I may possess. Upon our desiring him to acquaint us in

anner she had instructed him, he modestly de-  
 nied it, by saying it would be tedious; but up-  
 on my Lord's entreating it, he proceeded as fol-  
 lows: "I was an only child; my father was a  
 man of the world, whose time was much en-  
 gaged between pleasure, and pursuits he had  
 entered into with the view of bettering his for-  
 tune, but in the end, proved the destruction of

"My mother was tremblingly alive to every  
 danger, that could suggest any means for my in-  
 struction, or guarding me from any dangers.  
 From the time I became capable of reflection, I  
 was taught by her, that to restrain my desires,  
 to command my passions, and to share my plea-  
 sures with others, was the only conduct which  
 could promise me happiness: and by rules like  
 these has all my past life been governed; my  
 chief care has been to keep my mind composed  
 and undisturbed; that in every accident which  
 might befall me, I might have power to exert my rea-  
 son, and give my judgment its fair scope. My  
 dear parent dreaded the learning of the  
 sciences; and the effect which their endless dis-  
 putations might have on my mind. Those who  
 are not born to alter the opinions of the age they  
 live in, ought always to respect them, so long  
 as they are consistent with virtue. She  
 therefore sent me, notwithstanding her prejudi-  
 ces, to an university with my tutor, but took  
 special care, at the same time, to instruct me  
 myself, and to implant in me such principles as  
 could not be eradicated by the sophistry of my  
 teachers.

"Mr. Locke, my dear son, said she, has  
 very judiciously distinguished, and concisely dis-

posed, the various pursuits of human knowledge in his general discussions of the sciences; every object of which can fall within the compass of the understanding; being comprehended either in the nature of things, the duties of *moral action* or the use of the signs, by which our knowledge of either is acquired and communicated.

"Nature, said she, gave us curiosity to extend our minds to enquiry, but she never intended it to be the principal, far less the sole object of our application; the true and proper object of which is, a constant improvement in virtue." "If I study, (says Montaigne) it is for no other science, than what treats of the knowledge of myself, and instructs me how to live and die well." The goodness of things (she told me) is comparative, and this does not only hold in respect of extensiveness, but likewise in respect of dignity, character, and all kinds of perfection. If we study astronomy (said she) it will open the mind, and alter our judgment with regard to the magnitude of extended beings.

"But christianity produceth an universal greatness of soul. Philosophy may increase our views in every respect, but christianity extends them beyond the light of nature. The gospel is a system of so refined a philosophy, so exalted a wisdom, and the divine characters that shine in it, are so conspicuously legible, that nothing but the darkest ignorance, and the blackest corruption, can hinder us from reading them. As we are sensible that, next to the knowledge of the Deity, that of ourselves, and the objects that surround us, are of most importance; we ought to trace out the relation by which this endless chain of beings is connected, in one harmonious plan; to strain all our thoughts to this sublime end, viz. that in the moral world, the

me concord and union be preserved, which  
 with a contemplative spirit in the harmonious  
 motion of the heavens, in the unvariable series  
 of seasons, in the regulations and embellishment  
 of the corporeal world.

"Can you look upon yourself, said she, as a  
 part of this wonderful universe, without being  
 interested in its perfections, and without endeavouring  
 rather to increase, than to disfigure its  
 beauties? Can you consider yourself as a mem-  
 ber of the human race, without feeling a pow-  
 erful inclination of sympathetic love to your  
 brethren, without making their happiness your  
 own, and without cheerfully performing the du-  
 ties, that our common nature, our common  
 wants, our common prejudices, and expectati-  
 ons prescribe to you. These my dear son,  
 should be the objects of your observation and re-  
 search. Instead of mispending your time on  
 such insignificant points as engross the studies of  
 those men, who call themselves philosophers;  
 your endeavours should be to investigate the true  
 nature of things, to discover what relation they  
 bear to one another, and to human nature in  
 particular; and by what applications they may  
 become beneficial, or obnoxious: that we may  
 avoid evils, and obtain all the felicity Provi-  
 dence designs us. If the world would once make  
 sacrifice of prejudice to reason, how plainly  
 would they discover, that there is but one great  
 and interesting science in the world, the know-  
 ledge of human nature, and its relation to the  
 divine: whatever branch of knowledge has no  
 connection with this, is below the attention of  
 a rational and immortal being: and the study of  
 external nature, is useful only so far as it contri-  
 butes to this end; for which purpose it is only



requisite to observe carefully the various phenomena of nature, together with their causes and objects." In this manner did my excellent parent instruct me. In the distressed situation which I found myself, at so early an age, I could even then have borne the waywardness of my own fortune with some degree of fortitude. But it made me accuse the malignity of fate when I knew myself the innocent cause of my unhappiness to that best of mothers. This excellent parent, in the course of her applications to me, *had humbled herself* more than I can even now bear to think of; but had always met with the most discouraging repulses. The first which was unkind to her, influenced the rest: such is the nature of a man, that whoever refuses you a favour, is unwilling it should be done you by any other. And few listen without a desire for conviction, to those who advise them to spare their money or interest. These mortifications to my mother's tenderness for me had concealed lest it should hurt my mind: but the habit of reflection, she had taught me, opened my eyes. I oftentimes surprised her in tears; which she suppressed, to encourage me to a fortitude she seemed unequal to herself: I informed myself of her sufferings. It has been observed, that men lose their respect for you, in proportion to the favours bestowed on them: but, perhaps as few know how to give with delicacy, as to receive with proper gratitude. In the very few favours we at that time received from our relations, they debased the coin of kindness, by the alloy of contempt; and performed their acts of friendship as if they were giving alms. Poverty is often accompanied with the loss of reputation. Those who are ignorant of the world, who suppose half the

bad reports of men, are the consequences of their bad conduct. There are not perhaps more wretches deserted by their friends, because they are unworthy of their countenance and friendship, than because their misfortunes make them stand too much in need of, and renders them too much dependent upon, that friendship. This last was our case; but as I could not brook the thoughts of it, nor that my mother should be slighted, and far less could suffer the idea of being a burthen to her, I therefore left my native country: but not before I had made an attempt to serve myself, with an uncle, whose only son was then going under the care of my former tutor, Mr. R——, to Geneva, to study there for some time. I called at his house, was refused admittance, in a surly manner, by those very servants, who used before, to shew me the utmost respect. So true it is, that the porter of a great man's gate is a kind of barometer, by which you may discover the warmth, or coldness of his master's friendship. I afterwards wrote to him a letter, soliciting him to permit me to attend my cousin abroad; which favour, if he would grant, I should ever consider it as the greatest that could be bestowed on me. This request I hardly imagined he could with propriety have refused me, as before the loss of my father and fortune, it had been agreed mutually by our parents that we should go together: and my cousin had been congratulated upon the improvement and advantage he would receive from our connection. Pardon, my Lord, this apparent vanity; I only mention it in order to account for my relations unnatural conduct. My cousin envied, therefore hated me, and all my

my efforts, in my happier days, could never conquer his aversion. And perhaps the approbation my conduct demanded, even from himself, excited still more his dislike; and the reflection that others approved it, also was intolerable to him.

“ It is commonly, that the justest dividend nature has given us of her favours, is that of sense, for there are few or none who are not content with their own share. And of those who have an inferior understanding, few care to confess it, even though they have a secret feeling and admonition of the difference: and will never forgive those, whom they suspect know their ignorance. On the contrary, we are always willing to find an excuse for that persons’s folly, who applauds us: but it is utterly impossible for us to love those we despise, or those we think despise us. You remember the fable of the four merchants, who went to the fair to sell beauty, birth, dignity, and wit; all of whom disposed of their merchandize, except the last.

“ I was then so ignorant of the world, as to suppose, that when our equality was destroyed by my loss of fortune, that we could be no longer rivals. In this I was mistaken. I met with a downright refusal, couched under the ungenteelest terms. It was to this effect: acquainting me that all my cousin’s *attendants* were already provided: but told me, that if I chose to be a school-master, there was a vacancy at —. To this letter, your Lordship may believe, I returned no answer. I found, however, some relief in being freed from that vicissitude of hopes and fears, which had for some time held my mind in the most racking suspense; and,

and, with a kind of gloomy satisfaction, resigned myself to the bitterness of my fate. I went to Mr. R——, whom I have already mentioned was my former tutor, and was to attend my cousin abroad. I acquainted him with the bad success of my negotiations. The good man shed tears over me; “My dear child, said he, you are ill calculated for the world; you have a just way of thinking, a sincere heart, and great sensibility; three unfortunate qualities to one in your situation. You remember what the poet says,

If you have children, never give them knowledge,  
 ’Twill spoil their fortune: fools are all the fashion.

The man who bids fairest as candidate for any office, where the public is principally concerned, is not he whose talents raise an idea of *superiority*, but he whose *mediocrity* begets respect.” Mr. R—— then asked me what I proposed doing for myself? I answered, that I was determined to be no longer a burthen to my mother; and would spare her tender heart a recital of this last cruel usage, and would go somewhere abroad. Young as I was then, I considered, that there can be no country where a *rational* man may not receive improvement, or an *honest* one, be happy.

All places that the eye of Heaven visits,  
 Are to a wise man ports and happy havens.

My self-love had been deeply wounded by the mortifications I had undergone; and as great delicacy always suffers most, so it enjoys most  
 by



by its own reflections. Mr. R—— told me he would give me a recommendatory letter to Monsieur D——, at Paris; and that as he had no near relation, and loved me as his son, that he would give me, until I was enabled to provide for myself sufficiently, to support and finish my education: and that he made no doubt I should make such a figure in life, as would put to the blush, those who had been so much wanting to themselves, as to renounce me. Before we parted, he gave me the following advice, “In every part of your education, said he, I have often told you, to enquire after first principles. Be diligent in pursuit of learning, but sparing in the use of it: and be sure to conceal a good part of your abilities, and your acquirements, so long as you are in a subordinate station.” He desired me not to be discouraged; and told me the Athenians raised a noble statue to the memory of Æsop, and placed a *slave* on the pedestal, that men might know, the way to honour was open to all. But, my dear child, never let ambition render you forgetful of your important concerns; you may recollect the Romans worshipped Virtue and Honour for gods; on which account they built two temples, which were so situated, as none could enter the temple of Honour without passing through that of Virtue.” Mr. R——, also urged to me the necessity of attending to exterior accomplishments. “We are often, said he, by superficial manners, induced to love those, whom we cannot esteem; as we are sometimes, from incontestible evidences of merit, compelled to esteem those we cannot love. When Æneas depended on the favour of the queen, upon whose coasts he

he was driven, his divine protectress thought him not sufficiently secured against a repulse, by his piety and bravery : but decorated him for the interview with supernatural beauty." After a thousand kind instructions we parted, having settled a regular correspondence. I set out for Paris, waited on Monsieur D—, to whom I presented Mr. R—'s letter, which procured me a favourable reception : and my diligence and application, perhaps, procured me the esteem of this respectable gentleman : which undoubtedly facilitated the distinctions that I have since been honoured with from the literary world. The Graces are coy, and he must court them in earnest, who expects to obtain their favours. When a certain *king* asked Euclid the mathematician, whether he could not explain his art to him in a more compendious manner ? he answered, that there was *no* royal road to geometry : other things may be seized by arms, or purchased with money, but knowledge can only be gained by study. After five years, in which time, I had applied myself with the greatest diligence to the most abstruse sciences, as well as recreative pastimes, and outward embellishments, opportunities, which the beneficence of Mr. R— had procured me, equal to that which any man of fortune could have had, he wrote to me, that the Duke of A— had desired him to look out for a gentleman to travel with his son ; requiring such qualifications as humanity does not confer : my good old tutor, being partial, recommended me. I only mention this particular, to account for his Grace's having made so large a settlement on me, in case I had staid three years with  
Lord

Lord Dacres; to wit, one thousand pounds per annum, when with him, and five hundreds a year, to be continued afterwards for life. In consequence of this agreement, I met his Lordship in Paris; and soon developed his character. I found he was an infidel, and sacrificed every thing to his passions; that he had a very singular disposition, was full of whims, often acted in an unaccountable manner, and that nobody (but himself) had the key of his irregular conduct. I have since been informed, that his mother had humoured him from his infancy, at the expence of her judgment: that he had never known what it was to be contradicted; and said it was only for the vulgar to be incumbered with the trammels of reason: He sets up for an universal man, because he has a small tincture of every science; and believes himself able to decide in every thing; and that he is a profound lawyer, a great general, and a most consummate politician: add to all this, he is equally intoxicated with his own opinions, and the infallibility of his systems, as a bonze is of the power of his amulets, which he distributes to his thankful believers.

“ It is a fatal arrogance in men, to make their observations merely upon the microcosm of themselves, and to believe that no other person has the power of perceiving what they cannot see, and to confine the activity of the human intellect without the narrow bounds of their own knowledge. We may as justly think, that a man’s span is the measure of infinite space, or that the hollow of his hand is the measure of all matter, as that his understanding is the measure of all truth.

“ People

" People of any taste or genius, are at a loss how to employ themselves, when in company with those that have neither. But, if we will enjoy the kindness of others, we must endure their follies ; and those who cannot persuade themselves to withdraw from society, must, (even in an independent situation) be content to pay a tribute of their time, to a multitude of disagreeable engagements.

" I considered it my duty to fall in, as much as possible, with Lord Dacres' humour : we live, I believe, in such an age, that more good may be done by seeming to relax a little, than by strictness of behaviour. Such arts, when they include neither guilt nor meanness, it is surely reasonable to use. For it would be folly to want that approbation, that can be so easily procured ; for though we may feel the greatest concerns, we ought not to be above the least. Gaiety becomes only criminal, when it dissipates our attention, from the principal ends of life. The author of *Il Cortigiano*, or the Courtier, makes it necessary, that his pupil should be acquainted with all sorts of amusements : for this reason no doubt, because his view being to ingratiate his pupil with all degrees, he judged the most likely way to succeed, would be to furnish him with such real and seeming talents, as might suit the particular taste of every rank and degree of persons.

" Sir John Vanbrugh says, " if you would dive into man's heart, you must enter into his pleasures." And it is a common maxim, and received opinion, that it is to little purpose, that a person can ingratiate himself, with such as they cannot accompany in their amusements. I therefore



therefore applied myself, with the utmost diligence, to attach my Lord, if possible, to me, by sacrificing my time, and paying every attention I possibly could to him. He at first was greatly pleased with me: he had expected to find in me, a severe censor, and an awkward man. My youth and appearance flattered him, that I would be no enemy to his pleasures, and that I should prove an agreeable companion to him. For some time we agreed very well; but there were many things I greatly disapproved of, yet passed over, lest I should instill a habit into him, of hearing good advice, without paying attention to it; or with an actual intention of not following it; or, what is worse, with a design to elude its force. "Is not this, continued he, addressing himself to me, the case with most young people, agitated by their passions, whose indiscreet friends are continually pestering them with their advice, at times when they are not capable of listening to it. We should not be prodigal of truth, but reserve it for critical and decisive occasions, when it should be represented in all its force; by which means it is most likely to be productive of the desired effects." I however, insinuated to his Lordship, that neither vicious, nor even innocent pleasures, that are communicated by the senses, can ever give satisfaction to a rational man, who, by a clearer reason, discovering their vanity and insufficiency, will not unprofitably waste his affections upon them: but the pleasures of virtue, which are conveyed to the mind by reflection, are accompanied with a charming force, which confirms a wise man, in the practice of them. Now my Lord, added I, as this is the case, the greatest concern

concern a man ought to have, is to labour to gain such a steadiness of mind, such a method of reasonable thinking, as may not be capable of any interruption. When this is obtained, he must endeavour, with the greatest diligence, to preserve the mind in this happy state. To this end we must not be less watchful over *innocent*, than over *vicious* recreations; lest an over eagerness in the one does not amuse, or lead us insensibly to the other: for the thoughts being once unfixed, it is not easy to settle them again; and the affections being by degrees disengaged from their proper objects, will be in danger of betaking themselves to false and trifling ones. But such reasoning with Lord Dacres, had no effect: he had a most dissolute set of companions; but as he had no standard of excellence in himself, he could not be hurt by dispositions similar to his own.

'Tis meet

That noble minds keep ever with their like;  
For who so firm, that cannot be subdued.

I represented to him, that familiarity with people of low education, has an obvious tendency to hurt us in the esteem of men of superior rank and knowledge; who naturally make an estimate of our tempers and dispositions, from those with whom we associate, and, in consequence of this, avoid the parties that thus debase themselves. The discovery, however, of an eminent superiority, prevailed with him so far, as *really to like* what he only pretended to *suffer*, the conversation of the lowest of mankind. This is often the case with people of superior abilities

abilities to his Lordship. The *vanity* of the wisest, consequently is the comfort of the *foolish*, and seems to be given as an alloy to superior understandings, like cares to superior stations; to preserve a sort of equality to mankind. When I found my remonstrances ineffectual, I endeavoured to let him perceive in my whole countenance, that I felt a kind of horror at his connexions; as to repeat admonitions, would serve only to weaken the force of their impression on his mind. This was our situation, when one evening, taking a walk in the *Thuilleries*, we met two young ladies, simple in their dress, but elegant in their appearance. The first had an air of nobility; in every part of her behaviour there was something pleasing and graceful, and without being a perfect beauty, she had certain regular and distinguishing graces, that adorned her whole person; her large blue eyes, were at once piercing and tender; her hair light, and her countenance highly animated. The other, who appeared rather older, was not barely beautiful, but had diffused all over her person that sweet charm of the *je ne sçai quoi*, so much more powerful than even beauty itself; and were Venus to be pictured, this young lady might have furnished the model.

“ We gazed with extasy upon these lovely objects, and traced them to their home. We were informed they were the daughters of a Scotch gentleman, who having embarked his fortunes with those of the house of Stuart in 1715, had been obliged to renounce his native country, and had forfeited his estate to the crown. We were farther told, that he had espoused an Italian lady of high birth, who was  
lately

lately dead, leaving him these two daughters, who were the solace of his life; being young women of the most amiable characters, and the most accomplished ladies in Paris.

“ Lord Dacres said to me, “ Do, my friend, let us get acquainted with them; you have often lamented my connexions with women of bad character. By seeing them, my manners will be polished, I shall be a lover of Virtue, and one of her strictest votaries.”

“ I smiled at his enthusiasm for these charming women, and found it more than equalled in my own breast; and though I knew that love had a malignant power over the mind, and that its fascinations are irresistible, yet I agreed to his request; and enquired with whom they were connected.

“ Upon my return, Lord Dacres, though impatient for my intelligence, gave me a hearty salute, thanked me a thousand times, and said that I was his dearest friend, before he would suffer me to speak. There are several ways of acquiring the favour of the great. That of *virtue* is *uncertain*, that of *flattery* is not *infallible*; but that of *contributing to their pleasures* is *altogether so*.

“ His acknowledgments were redoubled when I told him, that they were commonly twice a week at Madame De Dufen's, who keeps her house open, to a meeting of the *literati*. That Madame Le Grande, a lady whom I had known, was their most intimate acquaintance; that I had been with her, who had promised to present us to them that very evening. We were introduced accordingly: the house is in the suburbs of Paris; we walked through a pretty long



long garden, at the end of which, we were as retired as if we had been a league from town. The house was thatched, and had the appearance of a hut. The floor was covered with rushes, wrought into the prettiest mat; and the walls decorated all round with the finest flowers and shells. The upper part of the room was enclosed as an aviary, with reeds made by the young ladies; in which were all kind of birds, who seemed to vie with each other, by their songs, to return their charming mistresses thanks for their elegant habitation.

“ The old gentleman was very courteous, and had every appearance that indicated his having seen better days. Discretion and dignity appeared in the young ladies’ behaviour; they talked with judgment, and under the propriety of seeming simplicity, was discovered much good sense. Their silence promised intelligence; and yet when they spoke, they never disappointed the expectations of the company.

“ Lord Dacres was more astonished than you can well imagine; their conversation was so different from what he had been accustomed to hear from women, that he began to believe them to be of a different species.

“ After some hesitation, he at last ventured to ask Miss Ogilvie, if she was fond of painting; that we were going to the Chartreuse, to see a picture of Le Sœur’s; and, if agreeable to the young ladies and Madame Le Grande, should have the honour of attending them.

“ They obligingly accepted his invitation; and Miss Ogilvie said, “ I suppose the picture your Lordship means, is that of the Cloyster?  
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it is, in the opinion of the judges, equal to any composition extant, for the passions and fine thoughts. The only fault Le Sœur has been charged with by the connoisseurs, was in his draperies; the folds are reckoned mean and unnatural." My Lord, could only answer, *that* was the picture he meant, but he hoped to be further entertained by her agreeable observations upon it. As my Lord had attached himself to the eldest, I fell into chat with miss Fanny, whose taste and judgment in painting I found not inferior to her sister's.

"She admired some pieces; made observations on others, named the artists, whose skill or manner she was acquainted with, and mentioned a few of their capital pieces. I could not help being astonished to hear two young ladies, who, I apprehended, had been brought up in such a private manner, speak with so much judgment of those arts, which it usually only *falls* to the lot of people of rank and fortune to converse in the style of *connoisseurs*.

"Upon our return home, I found my Lord quite in raptures. I said nothing to him; violent passions are no more to be appeased by words than a hurricane. I only took care to throw into my conversation the high respect I had for these ladies; and acquainted him that their mother had been of the Albani family. That although the Italian ladies had been in general uninformed, till of late years that they had a greater intercourse with the French; yet this lady must have been an exception to that observation, as her daughters had been educated by herself; that she had rendered them perfect mistresses of the French, Italian, and Spanish languages;

languages; and capable of reading the Iliad of Homer, the Georgics of Virgil, and Terence's Plays, in the original. In music, poetry, and painting, they both composed, and performed to admiration. My Lord interrupted me, by saying, "This is too much;" and I firmly believed him: it would have answered the unworthy purposes of his soul better had their personal charms been unattended by their other perfections. I observed him absent, gloomy, thoughtful: I was determined to watch him, that he might not put any scheme in practice against these charming creatures. We waited on them by appointment a few days afterwards; and were received as before, with the greatest complacency by the old gentleman. We were shewn into a gallery supported by two rows of pillars, with wreaths of flowers twining round them, exquisitely painted by these lovely artists: at the upper part of the room was a family-picture; the old man pointing to that of his deceased wife, who was included in it, said, "*There*, young gentlemen, was the most beautiful and accomplished woman of her age: the best and worthiest of her sex. When she gave me her hand, she was young, lovely, and high-born; graced every company, and heightened the brilliancy of the court at Florence: whenever she appeared, all others, seemed, by a natural impulse, to feel her superiority; and yet when she conversed, she had the art of inspiring all with an ease which they never knew before: she joined to the most perfect politeness the most chearful gaiety; was free from restraint and boldness; always gentle, yet never inferior; ever unassuming, yet never ashamed nor auk-

ward

ed : in the Bois de Boulogne, I had the good  
 fortune to save her, and her brother's life, at the  
 hazard of my own : this produced an intimacy  
 we liked her deliverer ; and sacrificed all the  
 honours and grandeur she was intitled to by her  
 birth, for the humble lot, and domestic cares,  
 attending confined circumstances." After giving  
 that *éloge* so justly due to such excellence, we  
 viewed the other pictures : between each pillar  
 hung one.—I admired in particular, that of a  
 beggar, in which was represented the extremity  
 of misery and low nature, not foul and bur-  
 lesque, like Michael-Angelo Caravagio ; nor  
 minute, circumstantial, and laborious, like the  
 Dutch painters. The old gentleman asked us,  
 we admired his daughter's paintings so much,  
 we were fond of music, as they are sister-arts—  
 In our answering in the affirmative ; the young  
 ladies first played on several different instruments,  
 afterwards sung a *duette* ; Miss Ogilvie ex-  
 celled in brilliancy, and variety of skill ; Miss  
 Mary in art, where no art appeared ; and for  
 elegant simplicity, and truly pathetic ex-  
 pression, which cannot be defined. In short,  
 Lord, were I to repeat the hundredth part  
 of these sisters' perfections, I should not only  
 perhaps put your patience to the test ; but lead  
 to question the truth of my assertions. Let  
 me suffice to say, that without being in love with  
 them, I think them the most amiable, the most  
 accomplished, and the most perfect of their sex.  
 It came easier in my mind, judging Lord Da-  
 vid would never dare to entertain the most dis-  
 respectful thought of injuring such excellence as the  
 Ogilvies. We are apt to believe pretence  
 sincere, upon bare appearances, especially  
 in things where we would not dare to feign our-  
 selves.

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selves. I too soon was undeceived, and from this event, I learned this lesson, which I cannot perhaps properly explain, without paying myself (what your Lordship and Mr. Lewis, I think) too great a compliment: I will, however, hazard an imputation of vanity, and acquaint you that, as a man of sense can easily outwit a fool, because his designs are inconceivable to his adversary's understanding; so a fool sometimes be too cunning for the same reason, that is, because he will conceive schemes which could never enter into a wiser head than his own. Counter-plotting an absurd fellow, is like fighting a left-handed fencer; you receive a wound because it came in a direction from whence you had no reason to expect it, and he gains a victory only from his awkwardness. But to return to my story: we had formed a party to go to St. Dennis, with Madame Le Grande, the young ladies, and another of their acquaintance.

“ At twelve o'clock Mr. Ogilvie was not coming, and as we were to go, three and three in carriages, Madame Le Grande proposed I should set out first, and bespeak dinner, as Miss Ogilvie could not be prevailed on to go, without seeing her father. As I could not conceive their design, we set out, and arriving at St. Dennis waited their arrival; but, after some hours, I judge of our surprize when they did not appear. The sensibility and anguish of heart of the little Fanny is not to be described; all her tears were for her father, apprehended he had been taken ill, as his having slept so long was unusual. My terrors were of a different nature. We returned immediately to Paris. When we arrived at Mr. Ogilvie's, an old servant said, “ I

Miss Fanny, you are come; where is Miss Ogilvie? my master is quite delirious, and has been calling out for you both, all day." In the morning, we found that Madame Le Grande had prevailed on Miss Ogilvie to follow us; and not to disturb her father, as he was previously acquainted with the jaunt. The distraction of Miss Fanny, or my uneasiness, are not to be depicted. I had just presence of my mind to tell her that it would be prudent not to mention her sister's absence to her father, until I should have had time to endeavour to unravel this mystery.

I went to Madame Le Grande's: her people said she was gone a jaunt to England, and that her baggage had been sent off the night before. A trifling gratuity made these people, naturally communicative, betray their mistress. I asked in what manner her baggage was to go. They answered it was directed to Naples, which they observed was the sea-port town opposite to England. I returned to Miss Fanny, to unfold this wonderful tale, which struck her with the greatest amazement. It appeared plain to us both, that there had been a pre-concerted scheme between Madame Le Grande and Lord Dacres. Miss Ogilvie could not have been accessory to it, not having carried the smallest thing with her; yet Madame Le Grande had always been esteemed a man of a very respectable character! Mr. Dacres had a great regard for her, and she had prescribed a medicine for him the night before, which now alarmed us, as he continued still in bed. I returned immediately to her house, and discovered that, the day before, she had procured a sleeping potion. This we made no doubt she had administered to the poor old man. A physician, was sent for, a friend of the family

mily. I told him the case; and, after explaining to Miss Fanny the necessity of keeping the matter secret, lest it should be prejudicial to sister's reputation, I set out, attended by Fleur.

I could discover nothing from our own household, as Lord Dacres had only taken his *de chambre*, Dubois, with him. I followed them close: it is unnecessary for me, to relate to your Lordship, the particulars, which were in the mouths of every one. Let it suffice to say I rescued Miss Ogilvie from the base design of Lord Dacres, and placed her with the Countess Gozzi, whom I had kept up a literary correspondence with, and who obliged the Countess with a translation of Terence. Miss Ogilvie acquainted me, that having been absorbed in thought about her father, and vexed that opportunity had prevailed on her to leave home though but for a few hours, she did not perceive they were going a different road for some time; when she discovered it, they shut the blinds of the carriage, and had preposessed the people on the road, that she was Lord Dacres's sister, whom he was carrying to her palace. My arrival at Naples happily rendered his schemes abortive. Mr. Ogilvie recovered from the dose Madame Le Grande had given him, but remained insensible or stupid for some time, which proved a very great blessing to him. His daughter was by that time happily married to the duke D'Elbeuf. Madame Le Grande durst not return to France. How much was she deceived in her character! You know the story, says,

Proper deformity seems not in the fiend  
So horrid as in woman.

Lord Dacres sent me a challenge: as I had ventured my life to save his, I did not imagine he could doubt my courage, and returned him an answer, that "I had too much for my life and honour, to expose them at the caprice of every ruffian that should think fit to challenge me; but if he were weary of his life, there were other means to end it, besides the point of my sword."

But finding his Lordship had misrepresented the affair, I acquainted him that I had written to the Duke his father, to resign the charge he intrusted me with; and that as soon as I received the answer, when he should be no longer under my authority, I would not then return him the satisfaction he was so eager for. Soon arrived: the contents were curious; the Duke asked me, "what the devil had I to do with his son's gallantries? That he was happy to find his boy a man of spirit; and regretted only, whilst I had raised Lord Dacres' character, by making this affair public, I had hurt my own; and also put an end to his services."

I immediately wrote to Lord Dacres, that I was now ready to meet him, *when and where* pleased. The following day was fixed on.—Notwithstanding his Lordship's great desire of countering me, yet fear intimidated him, and he stood as much confounded as Paris, when he presented himself to fight Menelaus. The Duke says,

When I could not be honest  
I never yet was valiant.

seconds (Mr. Filmer was mine) were  
greatly amused with the scene—he held out his



hand to me, and said, "Faith, Trueman, all that has passed, I love you too well, to you to death. Get me the girl: my father gave me leave to marry her; and there be an end all our differences. For hang me, if I do love her."

"I smiled at this address, and his love, which was more lighted up by the torch of the Fur than that of the God of Love; and then returned his Lordship my thanks for the regard he had expressed for my safety; but declined a commission for the Lady, or any future connection with himself.

"I shall never forgive villainy, further than my religion obliges me, and that extends neither to our confidence, or friendship. The greatest slavery is that of being obliged to serve those who are unworthy to command us. But it is a kind of agreeable servitude to be obliged to those whom we esteem.

"According to my maxim, whoever connects himself with people of bad character, has no right to complain of ill usage; or at least deserves but little compassion: and therefore, from the company of that kind, they are wisest who keep themselves at a distance. The prudent Ulysses preferred the small barren island of Ithaca, where he was free, and his aged wife to whom he had been married twenty years, to the enchanted island of the beautiful Calypso, where he would have been immortal and a slave. No *pecuniary reward* can supply, to a man of honour, the loss of *fame*; a refusal argues no humility, as he will thereby find the means of gratifying his vanity. A philosopher having refused a present from a great man, told his wife, who asked why he did

“that it was, because he had *his* ambition; the great man had *his*.”

It is almost needless to acquaint your Lordship, that the extraordinary accomplishments and beauty of Miss Ogilvie, procured her the admiration of all who saw her, under the protection of the Countess Gozzi, who perfectly admired her: her mother's relations were happy to acknowledge her, though they had slighted and contemned that excellent woman, when she was for marrying Mr. Ogilvie, who was not inferior by birth, being the brother of a Scotch peer. Among Miss Ogilvie's admirers, Duke D'Elbeuf was the successful lover: it was his father, who in 1736, digging a well at his seat at Portici, discovered Herculaneum: his marriage was soon announced to the world: Lord Dacres, whose letters had been returned unopened, found his pride piqued, and his indignation heightened by the difficulty he found in gratifying it. He immediately left Naples, cursing his stars, and imprecating vengeance on them. Mr. Filmer happened to sup with me that evening: as I understood your Lordship's sisters were under his mother's care, I shall repeat to you what he said, when speaking of his Lordship. “He affronted me, said he, with that insolent kind of politeness, which while it affects the air of condescension, seems to mark the superiority on one side, and subordination on the other. A proud man never shews his pride so much as when he is civil: but I received his addresses so coldly, that it deprived him of the advantages he wished to take, and soon reduced him to a level, which he had endeavoured so mightily to destroy.

“The more I feel myself inclined to pay proper attentions to others, the less can I bear to

have them exacted from me : and he is one that seems to demand them. As he seems conscious his just pretensions to respect are so very reputable, he is on that account the more greedy of deference : but to such, I am never so prodigal of my complaisance. We do not easily consider him as great, whom our eyes shew to be little, whose follies and vices we should blush to adopt. Fortune seems jealous of Nature, and generally confines her favours to the of the least merit, and fewest accomplishments and she is so fond of folly, that where she does not find men fools, she makes them so.

“ I was going to accompany the Duke and Dutchess to Paris, when my ever valuable and revered friend, Mr. R —, had recommended me to you.” Mr. Trueman then shewed us a letter he had received from the Duke, in which he acquainted him of his happiness, and of Mr. Ogilvie and his daughter being at Naples—The letter contained reproaches for making himself dependent on any one, when he knew he might command his fortune ; and concluded with an invitation for my Lord and suite, to take their abode at Portici, when he went to Naples. We leave this place to-morrow.—Farewell, my worthy friend : my respects to all your family—I am fearful of naming them. I ever am,

my dear Sir,

your faithful,

humble servant,

JAMES LEWIS

## L E T T E R XXIV.

From Mrs. Ross, to Lady FILMER.

DEAR MADAM,

I am become so fond of farming, that I have with great pleasure read Dryden's Translation of the Georgics. Sir James is an excellent landlord; he does not rack his tenants, but preserves a happy medium. The farmers pay very dear for the indulgence that some afford, in paying their rents: this tenderness is almost always hurtful to them. Low rents are commonly ill-paid; when a man pays a reasonable rent for his farm, he knows he must work to procure it. This necessity for application is attended with the happiest consequences. The industry of the Dutch is imputed to the sterility of Holland, which requires the strictest attention of the inhabitants for procuring the necessaries of life. The same observation may be extended to Venice and Genoa in Italy, Nuremberg in Germany, and Limoges in France. And in Arragon, formerly the barrenness of the soil, rendered the people hardy and courageous: opposed to Arragon stands Egypt, the fertility of which renders the inhabitants soft and effeminate. And the New Zealanders, from the ease with which the bread-tree supplies their necessaries of food and raiment, are sunk into supine indolence and debauchery. On the other hand, many poor farmers suffer from the fear, that after they have exerted all their industry to improve their ground,

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they



they will be turned out at the end of the lease or have their rents advanced: this lessens their diligence, and make them fearful of contracting difficulties from their labour.

It is the great misfortune of the laborious part of our species, that people in superior station seldom think of their situation, and know so little of the hardships they encounter. Were landlords to act like Sir James, they would reflect that their ease and wealth are entirely owing to the incessant labour of these poor people; in consequence of this, they would treat them with humanity. His tenants have always found him considerate and good-natured. The failure of crops, the loss of cattle, or any casualties, have awakened his humanity and excited his generosity. He permits farmers, and the sons of farmers, to shoot. "Who, say he, can have such pretensions to a share of the game, as those whose property are its support? In this neighbourhood they make use of cattle instead of horses, in labouring the ground; being convinced (through Sir James's influence) that Britain by following trade, and neglecting agriculture (or suffering it to be engrossed) is likely to lose both her trade and her people. The number of horses is so much increased among people of all ranks, that they consume as much as would maintain the greatest part of the people in the kingdom. The calculations it seems, if a horse consumes two bushels of corn a week, 500,000 would consume 6,500,000 quarters, per annum; whereas all the people in England use but 7,500,000 quarters. I am obliged to leave off.— Farewell, my respectable friend

ever your affectionate, and obliged,

MARY ROSS

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## L E T T E R XXV.

from the Duchefs DE CRUI, to Mrs.

PIERPONT.

DEAR MADAM,

YOU ask me what produces so many unhappy marriages? Do they not proceed (like all other evils of life) from our passions gaining ascendancy over our reason? The two great characteristics of the human mind, are reason and passion: and in all our correspondence have recommended the improvement and cultivation of the former. I am convinced that in the reduction of the passions, there is a certain regular mechanism, which is susceptible of as accurate a disquisition as the laws of any part of natural philosophy. Did we make *this*, and the operations of nature in *mind* as well as in *matter*, a study, it would render us moderate in all our claims upon Providence. General principles should be established, as also particular rules, whereby to judge of individuals; and a kind of theory would be erected. We should be enabled to know ourselves better, to understand the moral as well as the natural world, and to learn the valuable art of procuring happiness, and avoiding misery. The great uncertainty and inconstancy generally observed in mankind, arises doubtless from the influence of the passions; as from them proceed all their fancies and imaginations which being so changeable and irregular, can  
never

never produce regular ideas, any more than a *crooked* line can be the measure of a *straight* one. Virtue is not acquired without the utmost force and application, nor preserved without the greatest vigilance and constancy of mind; without which we must make a thousand mistakes in the management of our affections and aversions, fatal to our present tranquility and future happiness; for we cannot forbear to love and hate according as our minds are impressed with objects, and if we are deceived, we shall love where we should hate, and hate where we should love. That it is from ignorance we make false judgments of one another. Sagacity in decyphering the characters of men, is extremely useful, but very rare. A man passes for being avaricious because he refrains from superfluities, in order to relieve the indigent; and another is praised for his generosity, who scatters with ostentation, what he has acquired by injustice—he makes pompous presents, but forgets to pay his debts. One man is praised for his *patience*, because by nature he is not prone to *anger*; and another is condemned for his *warmth*, because he happens to be of a more choleric constitution. In this manner mankind attribute to reason what arises from want of passion; and condemn that in one person, they commend in another. While men look upon things superficially, and do not examine into their causes, this must ever be the case. Hence a miserable hypochondriac shall labour under a double disease;—the internal of his own bad feelings, and the external torment of hatred and reproach. For how many there, who will not allow such a sufferer to have any disease, but contemptuously call

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whim, vapours, &c. Such a judgment is not only unjust, but cruel: his disorder may no more suffer him to be merry, than the gout will permit another to dance. The advising such a man to be chearful, is like bidding the coward be courageous, a dwarf be taller, or to love where one feels indifference.

All hearts alike, all faces cannot move,  
There is a secret sympathy in love;  
The pow'rful load-stone cannot move a straw,  
No more than hay the trembling needle draw.

SEDLBY'S Antony and Cleopatra.

Is not the proper province of reason to investigate the nature of things? for our affection and aversion always attending upon our esteem and disesteem, if these be built upon a false foundation, the others will be fixed upon wrong objects. Ignorance and mistake are fatal in the choice of good and evil; it therefore becomes necessary for every man to be able to distinguish between the one and the other; to examine what effects will arise from his acting in any particular manner, to point out the best means of obtaining an end: and, in consequence to check his temper, taste, and passions. But these must still be the impelling principles of action; as life without the passions would not only be joyless and insipid, but quickly stagnate and be at an end. So just is the observation of the poet,

So man is form'd, nought ministers delight,  
But what his glowing passions can engage.

YOUNG'S Night Thoughts.

Those



Those who break horses, do not restrain them from running and prancing; but they manage them so, as to do it at a proper time, and in obedience to the rider—and so the affections, when they are modelled by temperance, promote virtue; as anger is a spur to courage, and hatred against the wicked to justice, in the same manner other virtues are aided by the affections; which, if totally taken away would leave reason in a very faint and languishing condition; so that it would be able to perform but little; like a pilot of a ship forsaken by the winds in a profound calm.

The gratifications which affluence, extent of power, superior or agreeable talents confer, must always by their own nature be confined to a very small number. But if we preserve ourselves free from the sense of guilt, and live in the practice of truth; get a well grounded and firm belief, that every thing is under the controul and direction of an almighty, wise, and good Being; it will enable us to maintain a constant evenness and presence of mind, a certain superiority of soul, and possession of ourselves. It will lead us to conform ourselves to our condition of life, to acquire a habit of application in useful employments, to cultivate in ourselves a principle of universal benevolence, and to prepare and fortify our minds against the common and inevitable calamities of life.

Now, if we consider the matter, we shall discover that life, unhappy as it appears, does not necessarily produce the great evils we think fit to lament. The mortifications we meet with, proceed more from our sanguine dispositions, which lead us to expect what is not to be found, than from the miseries we daily encounter.

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Does it not become necessary for us to contract our views within the circle of present probabilities, if we would insure to ourselves, that felicity we can only have a right to expect from those persons or things in whom, or in which, we place our happiness; and to attain such just ideas of what we ought to expect from every one, that we may never be mortified in not finding incompatible qualities in the same person. Let us also reflect that all advantages are attended with disadvantages. “\* An universal compensation prevails in all conditions of being and existence; and it is scarce possible for us, by our most chimerical wishes, to form the idea of a station or situation altogether desirable.” Do not people therefore show great weakness in desiring that all should be good in the world, without any alloy of evil?

This is indeed impossible, for as good and evil are contraries, it is necessary that by opposition and a certain counterpoise, they support and fortify each other. Health, pleasure, and competency, being the first and principal intent of nature; sickness, pain, and other evils entered consequently, and were but to recommend the other. Virtue therefore, was what nature blessed us with; vice came along as its contrary. For one contrary is an argument of another opposite to it, as *cold* of *heat*, *darkness* of *light*, *death* of *life* and so of innumerable others. In Klim's subterraneous voyage, a people are men-

\* Hume.

† In Plautus's *Amphitryo*, Alcmena's soliloquy is a just exposition, how the pains in human life overbalance our pleasures, and how closely our joys are pursued by grief.

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tioned that were subject to no diseases, yet did not look upon themselves as happy, because their health was constant; nor did they even observe they were healthy, because they knew not what sickness was, and therefore lived in an uninterrupted state of indifference. "Forgetfulness" is also necessary to remembrance." The sensations are ever more strong at the instant they are received from the object, than when remitted from the memory as ideas are retained by renovation, of that impression which time is always wearing away, and which new images are trying to obliterate. Socrates says, he wondered why Æsop never contrived a fable, in which the divinity was introduced, connecting the extremities of pleasure and pain. (since they cannot come together,) and making the beginning of the one, the end of the other; because we never know the full relish of pleasure, but when pain has preceded it.

Who never fasts, no banquet e'er enjoys :  
Who never toils or watches, never sleeps.

Sick people have pleasure from being relieved from their sickness; and we never esteem fair weather, until we have experienced foul. The Psalmist says, *Surely the wrath of man shall praise thee : the remainder of wrath shalt thou restrain.*

However, the author of the *Fable of the Bees* deserves to be highly condemned for carrying this opinion too far; as he undertakes to defend vices, and show their necessity in society. In the article of natural evils, his doctrine may perhaps be tenable; but to suppose vice or immortality necessary in a state is an absurd and derogatory

derogatory notion, fitter for a kingdom of darkness than human society. Mr. Bayle has also deduced arguments from the *Manicheans* to this purpose, with so much subtilty, as to have alarmed many well-intentioned people. He seems to have combated certain opinions, only because they were generally received.

Our tastes and dispositions are various, and produce good effects in the world. One Lady pities another for living in town all the year round; who in return, pities her for being in the country: neither are to be lamented, if they are both pleased. I do not even pity the Russian Ladies, who beg a beating of their husbands, if they relish such a pastime. Those things suit every person best, which are most agreeable to them.

Whatever is good or bad for us, in our own estimation in experience, is good or bad in reality; and imaginary evil is as real as imaginary honour. Yet most people are for moulding happiness according to their own ideas, and treat it as Procrustes did strangers, whom he fitted to a bed which he kept as the necessary standard; cutting off the legs of those whose height exceeded the length of it, and stretching on the rack such as were short of it. In marriage, the old, are generally governed in their choice for the young, by the thing on earth that has the least to do with love, interest; while the young are too often misled by their own unsuspecting candour and inexperience) into a reliance on the falsest pretensions, under the seducing mask of that passion. If parents would have young people to look *forward*, in order to be made wiser and better by their advice, it would be proper for them to look *backward*, and allow for their children's



children's youth and natural vivacity—in other words, for their lively hopes, unabated by time, unaccompanied by reflection, and unchecked by disappointment. Unhappy sex that we are, commonly doomed the fatal alternative of being sacrificed or betrayed !

First bid physicians preach our veins to temper,  
And with an argument new set a pulse ;  
Then think of reasoning into love.

The Revenge.

Parents should never violate those hearts they have only a right to guide, as it is impossible for us to love with other people's affections. The heart cannot expand or contract itself at their pleasure, nor can passion be restrained by their commands. If parents would but weigh a loathsome horror against the dispatch of a moment's pain, they would allow that the sacrifices of infants to Moloch, in the vale of Hinnon, were tender mercies, compared to the sufferings to which they doom their innocent children, by making them the victims of Mammon.

We see under the Mosaical law, the maid that had made a vow, was not suffered to perform it, unless she had the parents consent. But the laws of the Christians set us free from the Mosaical laws. The crime of disobedience to parents, I however rate very high, and look upon it as a crime like that of murder, which, even in this life, seldom passes with impunity\*.

Those are most likely to find happiness in the marriage state, who live single until their minds are formed. And as it is a point of the greatest consequence, whereon depends not only the

\* Read the Fifth Commandment.

temporal

temporal, but eternal happiness of those who enter into it; they would do well to consider it with the greatest attention. Great is the hazard of a mistake, and irretrievable its consequences!

You remember the poet says,

Let still the woman take

An elder than herself, so wears she to him.  
So sways the level in her husband's heart.  
For, boy, however we do prize ourselves,  
Our fancies are more giddy and unfirm,  
More longing, wavering, sooner lost and won,  
Than woman's are.

When a young lady is solicited to enter into this state; and when various competitors of different rank and condition, possessed of the most opposite qualifications, contend for her preference, she often finds herself much embarrassed. Ambition pulls one way, inclination a second, wealth a third, and sometimes reason operates in direct opposition to them all. In such a perturbation of mind, all the passions whisper their counsels; but as each of them has its peculiar interest, each should therefore be suspected. If among the various situations which offer themselves, and the numerous inevitable evils which attend and threaten her; she be intelligent and accurate in selecting one and rejecting others, she will be at once discreet in using the means to obtain happiness, and in avoiding misery. But if she acts from a complication of views, and will not only be *happy* but *rich, elevated* but *respected*, and attempt to possess every thing that has a value set upon it by the world; the natural condition of her life will prove inadequate

dequate to her expectations, and she will live in misery and die in repentance. But these maxims must be inculcated by a judicious mother, before the heart is influenced in favour of any particular object. In order to pass a right judgement, it is necessary to have the affections unbiassed. When passion speaks, the still voice of reason is seldom heard; In a soul endued with too great a degree of sensibility; the first impressions cannot be erased, and must consequently preclude a cool and rational choice.

When once we begin to deliberate between love and reason, the last seldom prevails. If we sincerely desire to get the better of an inclination, that is yet in our power to overcome, we must break of all conversation with our hearts; diffidence of our own strength is the best means to preserve our liberty. It is almost needless to take notice, that a young woman should be very careful not to fix her affections, till she is convinced she may grant her esteem. I shall say no more on this subject. I believe too great sensibility occasions all the miseries of our sex. Any woman who supposes she has been under the influence of this passion more than once, is deceived. If one impression takes entire possession of the soul, there is not the smallest void for another, even though the object should be removed by death, or dead to us, in forsaking us. You will see, in Lady Filmer's system of education, the advantages of a religious education, and the bad effects of having the heart too much softened, or the constitution rendered weak by delicacy; and that, to obtain happiness, our bodies and minds must be necessarily hardened, to prepare us for all events. But as love in our sex is the strongest passion, it is much

much to be feared that those who are once affected by it, will not attend to any other considerations. A young lady is more easily prevailed on by having her heart softened, than her judgement convinced; and is very ingenious in flattering herself, that the force of sympathy, the fatality of an insurmountable inclination, has induced her to make, what she is afterwards reduced to own to be an improper choice. In short, reflection is commonly only admissible when the bad consequences of an unhappy union, render the truth palpable to the parties. The mind yields to necessity, and being then conscious of the defects of its judgement, is open to conviction, and eager to lessen its miseries, by reconciling them to fate \*

I shall therefore introduce to you, in my next, some living instances of misery in the connubial state, to whom I shall grant my *sage advice*. They will illustrate my subject, by proving that most of the miseries we suffer in this life, proceed from the incompatibility of human wishes; and from our minds being not properly regulated, or our tastes adapted to the station of life allotted to us, either by fortune or choice.

And from hence arises what Horace says, "That no one is content with his own condition." The word Happiness has as many various meanings as there are tempers and constitutions. To confine it then to any particular

\* I beg leave to recommend, as a treatise of inestimable value, Dr. Lucas's Inquiry after Happiness; the reading of which must afford a refined pleasure; and were the sentiments of this entertaining and pathetic writer wove into the very texture of the heart, (Dr. Hervey says) it would be a substantial happiness.

taste



taste, passion, or condition of life, is the greatest absurdity. But this I can aver, it is to be found in every situation, if we are careful to cultivate our dispositions for receiving it. There are no evils insupportable, but what proceed from a consciousness of error.

How far my introducing these ladies (who are to appear in my three following letters to illustrate this subject,) the hearing their lamentations, and giving them my advice, may be proper in epistolary writing, I know not. Were I writing for the world, I might be haunted by the *Reviewers*, who are courted by modern poets instead of the *Muses*, which makes so many of them intolerable; but I aspire higher, I mean to please *you*, who have been like Sappho, equalled to a tenth Muse and a fourth *Grace*. I ever am, my dear Mrs. Pierpont,

Yours, affectionately  
and truly,

ELIZA DE CRUI.

## L E T T E R XXVI.

From the Duchess DE CRUI, to Mrs.  
PIERPONT.

DEAR MADAM,

**A**GREEABLE to the plan proposed in my last, I shall introduce six ladies, in different situations, with whom I shall converse in your presence.

Your passion was to be rich, you married a man you despised, whose intrinsic worth is centered in his wealth: which gave charms even to deformity

deformity, transformed Hymen into Mammon, and the God of Love into a satyr. Content yourself then with his fortune, enjoy them, cultivate your taste for the advantages it can procure; and with these console yourself for the loss of whatever you have sacrificed for it. Consider the motives of your determination: you had other offers; you have therefore weighed, compared, chosen, and rejected. Be firm in your decision, and do not act inconsistently, by repining you do not possess what you did not purchase. Though the vices, and follies of your husband, should become every day more and more intolerable, it will be in vain for you to regret the tranquility, the peace, the tender affection, the friendship, and confidence, which might have distinguished your days, had you been united to a man of merit. In the height of your despair, you exclaim! "Was it for this, my amiable mother nurtured me with such care, and cultivated in me, every idea replete with honour, enlivened by sentiment, and corrected with tenderness? Alas! these embellishments do now but add to my misery, in rendering me more sensible of the wretchedness of my state. The man I am chained to, is so far from possessing sensibility or taste, that he is dead to every impression of merit; and modesty, which might have endeared me to a man of delicacy, renders me hateful to this libertine; who, by the indecency of his discourse, is continually offending against the sensations of a virtuous mind. While I regret the loss of intellectual enjoyment, my regret is strengthened by the direful effects of its privation on him. Mutual esteem is as necessary in the married state, as mutual affection; neither of which I enjoy. What is  
pomp,

pomp, equipage, or splendour, compared with such seraphic sensations dwelling in the human heart? Will the blaze of diamonds atone for the deficiency of this passion? Will the gold of Ophir, melted into one mass, weigh against the raptures of united hearts, warmed with sentiment and truth?"

"As you were not unacquainted with his character before you married him, can you have now any just reason of complaint, especially as you have not even the excuse of partiality for his person to plead in your defence? Recollect your own sordid selfish views; your prevailing passion has been gratified, and you will pardon me for questioning whether you would relinquish the advantages of your *wealth*, to be restored again to your liberty. Miss Aitchen favours us with the following passage from one of Lucian's Dialogues. Jupiter complains to Cupid, that though he had so many intrigues, he was never sincerely beloved: "In order to be beloved, says Cupid, you must lay aside your ægis and your thunderbolts; you must curl and perfume your hair, place a garland on your head, and walk with a soft step, and assume a winning obsequious deportment." "But, replied Jupiter, I am not willing to resign so much of my dignity." "Then, returns Cupid, leave of desiring to be loved." He wanted to be Jupiter and Adonis at the same time: as you do to be *rich* and *happy*. What right had you to expect a miracle to be performed in your favour? you knew well that the wretch to whom you are united, divested himself of every sentiment of justice and humanity in the acquisition of that fortune, which you wished to possess, and have obtained, and which has since pampered the vices and follies

which disgust you. If he enumerates the  
of his victories in—are they not covered  
the blood of the vanquished? Did he give  
and happiness to the conquered! Did he  
the gifts of their princes, to use them for  
comfort of those whose fathers, sons, or  
nds, were massacred! Did he court his  
to gain security and freedom to the regi-  
of oppression and slavery! Did he endear  
British name by examples of generosity!  
he return with the consciousness to his duty  
arged to his country, and humanity of his  
w-creatures! If he was deficient in every  
of these, what manner of right had you to  
a tenderness and affection from him! You  
t with the same propriety look for the sen-  
plant in a bed of nettles, and then com-  
you are stung by them. But you need not  
braided for the folly of your election, since  
own experience is but too severe a moni-  
Debasement is the child of pride. All that  
ns for you now, is to render yourself as ea-  
possible; it is your duty to sooth the me-  
oly that will haunt your husband (when  
), from a recollection of his crimes. Per-  
by using your influence judiciously, you  
yet have it in your power to humanise his  
ons, and refine his pleasures; but your good  
will tell you there is so much pride inter-  
n with the heart of man, that his obstinacy  
never condescend to receive any more than  
t from a wife. A husband is more likely to be  
red into *virtue*, than railed out of *vice*; and  
most essential point in the art of leading others,  
conceal from them they are led. If he re-  
s, he thinks the world gives him the credit  
in a short time he will believe it proceeded  
his own will and inclinations, which will in-  
OL. I. M sure



sure his constancy in it. Every method is laid on your part, to reclaim your husband, except an affectation of fondness for him: this would be a profanation of love; and a woman capable of such abject deceit, I should look upon as capable of the most determined baseness. If his crimes have hardened him, it will be in vain for you to attempt his reformation: but while you lament his depravity, you are left at liberty to spend your own time as you think proper. The gratifications of society, and the obscurity of solitude, are now equally in your power; choose your own and be content. If gaiety and dissipation are your pursuits; it cannot be denied that they are a poor recompence for the loss of domestic felicity: but as the latter is entirely out of your reach, you should endeavour to make yourself easy. It is your own judgment that must lead you to obtaining that tranquility which you may possibly find in the exertion of succouring virtue in distress, merit in obscurity; in wiping tears from the eyes of affliction, and in making *the wild heart to leap for joy*. The serene complacency which springs in a good mind, on the exercise of benevolent principles, cannot be described like the peace of God, it passeth knowledge. The Poet says,

It is a joy possess'd by few indeed!  
 Dame Fortune has so many fools to feed,  
 She cannot oft afford, with all her store,  
 To yield her smiles where nature smil'd before;  
 To sinking worth a cordial hand to lend;  
 With better fortune to surprise a friend;  
 To chear the modest stranger's lonely state;  
 Or snatch an orphan family from fate;  
 To do, possess'd with virtue's noblest fire,  
 Such gen'rous deeds, as we with tears admire.

ARMSTRONG

“ Thus you may evince the reality of your feelings, whilst it is in vain for others in less affluent circumstances to manifest their benevolence as they wish. Thus also, may you turn your husband’s (ill acquired) perishable goods of fortune, into real blessings.

“ Wealth not only gilds the present moments as they pass ; but, like the sun, constantly supplies those rays which cherish all on whom they fall, and constitutes an uninterrupted series of felicity in the bosom of that person from whom they proceed : whilst, on the contrary, the weight of poverty not only distresses a person for the present, but may perhaps prevent him from emerging into happiness, and others from participating of that benevolence, which warrants the means of exemplifying its sincerity. What must the poor man suffer, when the eye of friendship becomes inverted by his misfortunes in the world, and where he looks in vain around him for the benevolence of sympathy, and the consolations of human attachment !

The first lady being dismissed, permit me to introduce another.

“ You married a coxcomb because he flattered you ; and rejected, for his sake, a man of worth and good sense, who had been long attached to you. You are now sensible of your error. Your husband has ceased to regard you, and has already other attachments. “ Alas, (you say) for some time he neither loved, hated, talked, nor thought, in contradiction to me : he was controlled by a nod, mortified by a frown, and transported by a smile. I indulged the delusion till it appeared a reality ; and my sanguine imagination converted shadows into substances. I am now punished for my folly ; the dream is  
M 2                      vanished

vanished, and I awake only to be sensible to the temporary deceit, and to feel the misery of my situation. Why did I refuse being placed in an eligible situation of life by a man of worth, who never indeed flattered me; as a military man knew too much of death to be killed by a frown but the full value of a *smile*; he expected to find in me a sensible woman, and an agreeable friend, and proved by his whole conduct how necessary I was to his happiness.—But I ever felt for him a timidity that astonished, as much as it perplexed me. It was impossible for me to speak to him without an emotion that never left me room to hope I should have the freedom of mind necessary to enable me clearly to express my thoughts to him. With the man I married I was perfectly at my ease; I thought he loved me better; and, alas! I am too late convinced of the real situation of my heart: I did not know that timidity is inseparable from love; and the high idea I had of his judgment and good sense made me dread his disapprobation; can there be a misery in the world equal to that of standing low in the esteem of those who possess our affections? No other man was ever master of his attractions, gentleness of manners, and rectitude of heart; to be insipidly easy, and to be free from the pangs of regret, would be a consummate happiness to what I feel. But the resolution of forgetting him renders him still dearer to me, and I have attached myself to him by renouncing him. I exhaust myself in fruitless efforts; my sufferings are great, but are known only to myself. Our affections are not in our own power, it is our actions only that we are accountable for; and I can justify my own. Provided I do not commit any imprudence there

there can be no just reason of complaint against me. It is only my misfortune to be weak; and I have the courage to encounter misery—and embrace the idea, with ardour, that, scorpion-like, *stings me to death*! Alas, how different is mine from the fop I married! Evils, self-caused, admit not of palliation or comfort. My husband's behaviour to me already, resembles the hurricanes in Jamaica; to the rest of the sex, as gentle as the breath of zephyrs. At home, I believe, husbands make themselves amends for the uneasy restraint which they put on their tempers abroad; for, I have observed the more gay or good-humoured he hath at any time been in company, the more sullen and morose he was sure to be with me at our next meeting. Can delicate minds be united to each other but by delicate observances? Affection or esteem between man and wife, once forfeited, hardly ever is recovered. The sound arguments I could oppose to his ridiculous ideas, are too high for his understanding; and to dispute with him, would be to check an *earthquake*, or to exclaim against *thunder*. He is as sheepish to men of wit, as he is assuming with men of little understanding. He discourses of *war* to a *clergyman*, of *fortification* and *mathematics* to a *lawyer*, and of *philosophy* to an *officer*. His barren capacity has enabled him to arrive no farther than at the most superficial attainments, wherein, to do justice to such kind of individuals, nature makes them some kind of amends, by generally qualifying them to surpass their superiors in every other respect. His vivacity, which properly applied, might have been true wit, has degenerated into impertinence; and a consciousness of understanding, which he never exerts, has rendered



dered him conceited. Those talents which nature bestowed on him, by being perverted, have given rise to his greatest faults; his reasoning faculty, by a partial and superficial use, has led him to infidelity; and the desire of being thought superiorly distinguished, has established him an infidel."—"As it is in vain for you now to regret a felicity which you rejected when in your power, it is absolutely necessary for your peace, to forget (if possible) that such an opportunity had ever offered itself to you; as such recollections must inevitably sour your temper. We are very apt to make a few men of superior talents the standard, when we judge of others; but it is dangerous, it is unjust: by this we are led to set an over-value on the first, and to under-rate the real merit of the last. Make no comparisons between the things you enjoy, and those that are denied you, but by a candid view of many others, who pine in want, distress, and misery; be grateful to Providence you still have some remaining comforts.

"An emperor of Japan, born under the supposed constellation of a *dog*, conceived such an affection for the canine species, that he ordered, whenever a dog died, the owner of him should carry the carcass to a certain burying-ground appointed for that purpose. As a gentleman was one day sweating under the load of a dead dog, and complaining of the hardship of the order; his friend, to comfort him said, "We have reason to thank God, that the emperor was not born under a horse, for a horse would have been a much heavier burthen." In this manner a mind may be soothed in actual misfortunes. If your husband makes you *tremble*, be thankful he does not make you *quake*.

"Turenne,

Turenne, among the acknowledgements he used to pay in conversation, to the memory of those by whom he was instructed in art of war, mentioned one with honour, taught him not to pass his time in regretting misfortune which he had brought on himself, but immediately to repair and obviate it. English people are more apt to consider what they have *lost*, than what they *possess*; by which they render themselves unhappy and disagreeable to all those they associate with. A disappointment in love has been observed to be more difficult to subdue than any other; the passion itself so softens and subdues the heart, that it is unable to sustain the shock; whereas the mind meets other misfortunes with her whole strength, and can repel their force.

It is in consequence of this, many women are hurried to their graves, by a disease not mentioned in the weekly bills—*a broken heart*. Any thing of this kind, always makes a deeper impression on a female mind, than on the other sex; as the less liberty they have of showing their dissatisfaction outwardly, the more intense it is within.

But grievances of this nature are only to be breathed in the softest whispers to the object, and are impenetrable to every one else. Tenderness is never so expressed; it is indeed, deep-sensible of unkindness, but it cannot be understood; it may subsist with anger, but not with contempt; it may be weakened, or even killed by ingratitude, but it cannot be changed into hatred. Nothing can be a greater antidote to affection, than such behaviour, or than the cause of it, which in reality is nothing but pride, though you would fain, perhaps, attribute it to

tendernefs and delicacy. There are some of fo delicate a nature, that they ought not to be trusted to any body. Married people fhould not expofe themfelves, even to their beft friends, who will remember difagreeable things, which the parties themfelves have forgot them.

“ Your *real* fufferings you brought on yourfelf, by rejecting a man of worth, whom (I knew fo little of your own heart, as to be ignorant) you loved : your *imaginary* fufferings from your husband only piques your pride, but does not wound your heart? We pardon every thing where we love, and we can never put any other in competition, one inftant, with the *real* object of our affections. You muft now be content to exchange your ideas of romantic felicity for the real cares of life. There are few fo fortunate as to be married to the man of their heart : and if they were, how often would they find the fatisfaction refulting from thence, far fhort of their expectations. Thofe who expofe to Strephon and Phillis it away all their lives know very little of the world or the nature of man. The poet fays,

“ We muft think men are not Gods ;  
Nor of them look for fuch obfervance always,  
As fits the bridal.”

“ From what do your difappointments proceed? From your own ignorance, in expecting *what was not* to be found. It is *fancy*, not the *reason* of things, which renders life fo uneafy to us. We have a great *deal more* reason in general to complain of our *false notions*, than of our *fortune*. It is not the place, not the condition, but the mind alone, which can render

any person happy or miserable. You should keep your mind busy; no fine lady had ever more occasion to exclude thought.

“Avoid the man’s company, who is too interesting for your peace; and never forget there are trials, to which even Virtue would do well never to expose herself. How dangerous is it to imagine, which the consciousness of your own innocence prompts you to do, that your actions are in your power; therefore you may see this man with impunity! In avoiding him, you will render yourself invulnerable to all the rest of the sex.

“Reason and piety, when united, are very prevalent; and, with their assistance, you will restrain your affection within the bounds of friendship; what is required of you is not above human abilities; it is only to renounce certain weaknesses; it is almost a matter of indifference to happiness, whether high passions are gratified or subdued. The soul is pleased with its efforts, and, provided it is exerted, it signifies little though its activity should be turned against itself. We must always have something to be the foundation of self applause. It is only for weak minds, like weak constitutions, not to expel the poison they have once imbibed. But your established superiority over that class, furnishes you not with that excuse.

“You are easy in your circumstances, no venomous shaft has been let fly against your reputation; and your husband treats you with apparent civility. The very best policy you can adopt, is to appear ignorant of his infidelities, which may induce him still to some terms of condescension; on the contrary, did he know you were undeceived, you would save him the



trouble of wearing a mask; and your own life, from that instant, would be a varied scene of mortifications.

“ A woman divested of passion, can accommodate herself with facility to all sorts of disposition and humours. The duties of a wife vary with the dispositions of her husband. As your’s has a *gay turn*, you should appear always *cheerful* and *easy*: hard task perhaps to an ingenuous mind! yet prudence has supported many persons in this attempt. Philosophy consists in an application of its dictates to our immediate situation, and calls upon us to give a proof of its efficacy by our practice. In the heathen solemnization of marriage, sacrifices were offered to Juno, who presided over it. The *gall* of the *victim* was thrown behind the altar, to show no bitterness ought to exist between married persons. It is true your husband is a consummate coxcomb, but he is not more so now than he was before, when you (sighted the man of your heart, and) gave him your hand. As you were *then blind* to his imperfections, it is your duty *now* to be *indulgent* to his weaknesses. It is infinitely more amiable in our sex to submit, and to alleviate misfortunes by relaxation, instead of passing our whole life in lamenting them. Passions are always encreased by opposition; our very sufferings endear us to those who are the occasion of them. You should therefore endeavour to amuse yourself, and keep your mind constantly exercised. That one happiness denied you, is but a bad reason for rejecting all others.

“ It matters not whether your good humour be construed into *insensibility*, or even *idiotism* by the world. It will be a happiness to yourse-

it would be excess of imbecility to measure your felicity by what the world thinks of

The French are to be admired for their cheerful acquiescence in all conditions, which is, that it must be a severe stroke which ruffles their equanimity; amidst the most industrious for *to-morrow*, they never fail to enjoy *to-day*; and the same hilarity is seen in the camp, the city, and village, as if the whole nation were on a par, and every man at the summit of his wishes.

These are the flowers strewed in our paths, not worth gathering, though not substantially valuable; and if the pursuit of them does not divert us out of the right road to happiness, they serve to amuse us, and keep the mind from the state of stagnation.

This also will insensibly bring about a happy effect in your conduct. The transition from dissipated modes of complaisance and condescension, in matters of small moment, to obedience and submission in essential points, will in process of time, without much difficulty, be completely accomplished; from that natural proneness to idleness and correspondence so powerfully subsisting between all our actions." I ever am,

my dear friend,

your affectionate

humble servant,

ELIZA DE CRUI.

## L E T T E R XXVII.

From the Same, to the Same.

DEAR MADAM,

**I** AM happy you were pleased with my which encourages me to re-assume the subject. " You are possessed of exquisite sensibility good sense. You resisted every attention of the gay, the giddy, and the frivolous; perceived the deficiencies of their judgments, and ignorant of the strength of your own, you were unwilling to enter life without a guide, whose judgment was equal to the desire that he might naturally be supposed to have, to conduct through all the various paths in which you might be obliged to walk. An assistance you had always expected from a husband, and thought even a necessary part of that character. You therefore resigned your hand with joy to a agreeable man, whose understanding and philosophy, you flattered yourself, would secure happiness; and would procure you an end source of rational felicity and reasonable pleasures.

" But alas ! (you exclaim) his philosophy made him callous; the greatest purpose of life has been to render himself indifferent to the world and all its concerns. He feels no fondness, nor any of those laudable joys of nature annexed to the power of pleasing; is deficient in all those little attentions, which are of so much value in the intercourse of souls.

“ With whatever endearing affection or tender solicitude I endeavour to please him, his principles will not permit him to make me equal returns. His tenderness for me is too rational. I would have it to be more lively and more like my own. For one impression he is incapable of receiving, my heart is agitated by ten thousand. Thus am I under the torture devised by Mezentius, a living body tied to a dead one, and I should think as soon of mollifying a rock as moving him. Is it possible for philosophy, which is called the science of wisdom to destroy all sensibility in the men who makes it their employment? Is not his indifference for me, the fruit of a dry speculation, that ought not to extinguish the sensations of the heart; which all nations by common consent, regard as sacred, just, and indispensable? But he thinks it below him to yield to any thing but geometrical truths and demonstrations. After his friends have exhausted all their good-will to oblige him, he can only be prevailed on, *not* to be their enemy. Why was I so unfortunate, out of prudence, to place my affections on a man so unfeeling and insensible? who dreams away the lagging hours of life in one dead calm of joyless insipidity, dead to every thing but those corporeal sensations, which, whether of pain or pleasure, are beneath the regard of a rational creature.

“ Warmth of temper is alone productive of every extraordinary exertion of the human mind, and the proper soil of genius and the virtues. But he is a stoic, and will travel through life his whole tedious journey to the grave, unconscious and incapable of tasting more than the dull ease resulting from a kind of negative happiness. His scheme is that of independence, to insure



sure happiness by the constant and diligent avoidance of satiety. But because there is no pleasure in life without its alloy, must we deprive ourselves of every thing, renounce every thing? If I were indifferent to him, his being so might do very well; and we might live on together, in that eternal *ennui*, which must ever subsist between a married couple, who have no affection for each other. But whom, while good temper and prudence enable to dream away a dull life in peace and insensibility, the world may think *very happy*. But as I love him, his indifference renders me miserable."

"What right have you to repine at your husband's want of sensibility? You had not the least room to expect it should be otherwise. Had you studied the philosophy of the human mind, you would have been better informed what to expect from every one, and by contracting their views within the bounds of probability, might have had some chance for obtaining happiness and contentment.

"If a man possesses a stoical apathy of soul, he acts independent of the opinion of the world, and fulfils every duty with a mathematical exactness: can one then be disappointed if that man is not greatly influenced by the sensations of pity, endearments of love, or the partialities of friendship. If these dispositions do not correspond with the liveliness of your own sentiments, you are relieved from mortifications, which, (were he possessed of opposite qualifications,) you might have experienced. Souls are subject to physical laws, and receive their character from organization. Were we intimately acquainted with the situation of others, and how much their enjoyment falls short of their apparent happiness; it might

might probably divest us entirely of envy. Dr. Young tells us, more hearts pine away in secret anguish, for an unkind treatment from those who should be their comforters, than for any other calamity in life. But is not a wife possessed of ten thousand different ways of endearing herself; every condescension in your part of the object of your affections, is a gratification to yourself. The only revenge I would wish you to practice on him, is to eradicate his philosophy. If we take a view of men of merit, who have resisted the impressions of tenderness, to those of our sex they were partial to, we shall find that their hearts were not fixed by an attachment to one single object: and that changeableness and inconstancy have secured to them the firmness of their opinions, and supported their politics against this amiable weakness. Judging love no longer a *pleasure*, than when it is a *jest*. But your stoic being only attached to you, it will depend on yourself to render him susceptible of every impression you would wish to make on him. A true philosopher is a man, and glories in being so—Wisdom never contradicts nature, but when nature is in the wrong. Though it is not certainly the intention of Lucan to exalt the character of Cæsar, yet the idea he gives of that hero, in the tenth book of the *Pharsalia*, is in reality the noblest panegyric, where he describes him at the same time making love to Cleopatra, sustaining a siege against the power of Egypt, and conversing with the sages of the country. Conform yourself to your husband's humour; perhaps in a short time you may have the glory of having an apostate Plato fighting with apprehensions, if you are indisposed, or melted into tenderness for a beloved child you may present him with. Was  
not

not Hercules governed like a child by Omphale: Sampson was a slave to Dalilah: the magnanimous Achilles wept for his fair Briseis: and history both ancient and modern, abounds with examples to the same purpose.

But all your good sense aims at, is to inspire him with greater tenderness for you, which I dare say you will effect. Mere *beauty* has no power over such kind of men; but a woman of *sense, knowledge, and good-nature*, is sure to engage their hearts: if, as I observed before, his attentions are not divided; for in such a case, a woman has no chance, *nor is it at all worth her attention*. But it may not be improper to remind you, nature has been so wise in constructing us, that when we would be blessed beyond the pale of reason, our happiness becomes less perfect in proportion to the excess of such desires. "The more exquisite any good is, says Mr. Hume, of which a small specimen is afforded us, the sharper is the evil allied to it; and few exceptions are found to this uniform law of nature. The most sprightly wit borders on madness, the highest effusions of joy produce the deepest melancholy; the most ravishing pleasures are attended with the most cruel lassitude and disgust; the most flattering hopes make way for the severest disappointments; and in general, (for happiness is not to be dreamed of) no course of life has so much safety, as the temperate and moderate, which maintains, as far as possible, a mediocrity and a kind of insensibility in every thing. So justly does the poet observe,

The violence of either grief, or joy,  
Their own enactures with themselves destroy.  
Grief joys, joy grieves, on slender accident.

How

How preferable is your situation to Lady Fribble's: in what manner does her Lord lay out the faculties of an immortal soul? What is his serious labour, ardent desire and reigning ambition? *To be seen*, and distinguished for his magnificence! In how much more eligible manner does your philosopher pass his time, who acts up to the principles of reason and virtue? If we consider him, as taking in the system of the universe, observing the mutual dependence and harmony by which the whole frame of it hangs together; raising his thoughts with magnificent ideas of Providence; does he not make a nobler figure in the eye of an intelligent being, than the most distinguished in titles and fortune."

"You are a lively agreeable young lady, your husband has a good fortune, and you preferred him to some others: Why do you appear so miserable? Alas! he is of a very different disposition from what I flattered myself he was possessed of: many have been perverse, but he is perverse-ness itself. The cataracts of the Nile are not less easily stopt than his resolutions. His temper is a mixture of passions and peevishness, two things that seldom go together; but he frets himself into a passion, and then, through weariness of spirits, cools into fretfulness, till he is sufficiently recovered to rise again into rage. This is the common course of his temper, which affords variety, but no relief. If I caress my beloved child, he grudges me the maternal joy: the child is to be sent into the *country* for air, or to *town* for education, though only two years old; if I like my house, it is *to be sold*; if I ride on horseback, he never saw any good come of *equestrian ladies*; if I stay at home and read, all *learned women go to the devil*; if I am reserved  
to



to his men friends, *I am rude*; if commonly civil, *I am in love with them*. Jealousy is as little consistent with true love, as fear is with the consciousness of one's own strength. A husband puts his own honour in doubt when he shews too much concern, and every one will take the freedom to put their own constructions upon the actions of a married woman, when they see her husband examine and observe her with too much attention. If I am dressed well, *it is for conquest*; if negligently, *I have now no desire to please him*; if endearing, *I am childish*; if more reserved, *sullen*; one moment he is out of humour if I *speak*, the next offended at my *silence*: and is perpetually finding fault with my most justifiable conduct. In short, despairing of pleasing him, I relinquish the idea, though I still entertain a sincere affection for him: but it is impossible to unite our sentiments, as to form a league between fire and water; the smallest deviations from his rules are crimes. No clock-work moves with greater exactness than our family; every minute fulfils its destiny, and turns round its own axis, with our household. He is possessed of that kind of unhappy prudence, which always anticipates misfortunes. My life is a scene of misery, I am in continual terror of displeasing him; and when we fear more than we love, I am afraid we are not far from hating."

"As there was a great disparity in your ages, you had no manner of right to expect your husband would continue after marriage to partake of your juvenile amusements. Is it not then your duty to relinquish them, to render yourself more suitable to him? There is not surely a general axiom more sacredly true, than we are essentially happier by virtuous sacrifices than by weak indulgences.

His

“His habits being more confirmed than yours, it is easier for you to conform to his humour, than it would be for him to comply with yours : and exclusive of its being the province of our sex to make concessions, your husband would render himself *less* respectable at his time of life by such amusements, while you *add* to your *dig-*  
*ity* by resigning them : it can never be too soon to adopt the wisdom of age ; but it becomes very soon necessary to relinquish the follies of youth, in order to be respectable in maturity. Distrust, jealousy, and caution, are the usual attendants of age. These, the unthinking live-  
 liness of your disposition may have increased. It would undoubtedly be best if we could hear and see every thing as it is, that nothing might be too anxiously dreaded, or too ardently pursued : but it is the disposition and temper of the mind that render particular people prone to this passion. Jealousy, and absence in love (Mr. Hume tells us,) compose the *dolce piccante* of the Italians, which they suppose so essential to all pleasures.” And Dr. Gregory says, “violent love cannot subsist, at least cannot be expressed, any time together, on both sides ; otherwise a certain consequence, however concealed, satiety and disgust.” The still burning volcanos are generally situated in the midst of the islands, or near the sea-coast, and even to want sea-water, to raise and support their very flames \*. This being an invariable nature must lay the reserve on our sex. If it is necessary to abstain from enjoyment, we are happy in this world ; we look for a better, which promises to gratify our desires without

\* See Raspe's Account of German Vulcanos.

eradicating them. How prone men of most countries have been to jealousy, may be seen in Ariosto's *Bradamante*, Gonsale's *Auristilla*, and Shakespeare's *Othello*. But when it proceeds from love it is flattering.

“ The faults of love by love are justify'd.”

“ But it is to be confessed, with a man of your husband's disposition, it is very difficult to know in what manner to act: great firmness and resolution are necessary to the discharge of your duty; and it is a very unhappy state where such struggles often happen, as, in the end, it too frequently sours the temper. But allow me to observe, that passionate men generally are not so bad as we imagine, for if they are angry one day without any cause, they will the next be *kind* without any reason. As your affection hath hitherto resisted all his absurdities, persevere and try different methods to wean them from him: and never forget, that the greatest abstinence from a man you love, is preferable to the fondness of one that you dislike. I would endeavour to procure, with his consent, a female companion to live with you, chosen rather out of connections than your own. Is there not something even flattering to virtue itself, to have constant witnesses to approve our conduct? And there does not seem to be any room for supposing that such a person will be *de trop* in your *tête-à-tête*. Nature has wisely furnished every animal with a safeguard to its most vulnerable part, which the hunters who pursue, always observe by the care they take to conceal it. Our timidity exposes our weakness, and renders us ridiculous who are cowards, tyrants; but have we not

natural defence against the abuse of their power, by applying that soft and insinuating address which enables us to controul it, and even transfer it to ourselves? Do they not allow that women have more strength in their looks than men in their laws, and more power in their tears than men in their arguments? But if you find this mode of behaviour will not suit your tyrant; and that he persists in his injurious treatment of you, in consequence of his suspicions, contrary to the conviction of his own senses, you must then try another method with him; for we shall often be deceived, if we expect men to quit an opinion as soon as the cause which produced it is removed; as the *turbulent* sea will by no means lose its turbulence with the storm that occasioned it. — In the natural world, storms are absolutely necessary. So great are the use of the winds, and of such absolute necessity are they to the salubrity of the atmosphere, that all the world would be poisoned without these agitations. But the perpetual commotions it receives from the gales and storms keep it pure and healthful. In like manner, perhaps, a little variety of behaviour on your part may be necessary. Solstitial rains is the very worst he has met with, perhaps an equinoctial hurricane is necessary to his salubrity; submit to offer this violence to your nature and sweetness of disposition. You have hitherto been so gentle, so reasonable, and so obedient, that you have even deprived him of the pleasure of altercation with you, which would have afforded him the highest satisfaction. In music it is very faulty to make two perfect concords, one immediately following the other, insomuch that it displeases the ear, which is frequently delighted with a  
second



second, or a seventh, which in itself is *intolerable*. The reason of which is, because the continuance of the perfect tones occasions satiation and produces too nice a harmony, which is avoided by mixing the imperfect with it.

“ Believe me, you cannot either please him or serve yourself more effectually, than by indulging him with small occasions of offence. In these he will sufficiently exercise the turbulence of his passions, and deter him from censuring you in matters of consequence. The consciousness of the part you are acting will prevent you from carrying it too far, and on him it will produce the happiest effects. On the recollection of his differences with you, he will have a share of reason on his side; this will lead him inevitably to a habit of reflection (which self-love renders inadmissible at present): in the mean time the concessions you will make from time to time of your errors (which it was impossible for you to make before, when you had none) will confirm him in the justness of his opinions, and your probity.

“ Can any thing be more necessary to render him sensible of your merit and his own happiness? Surely there cannot be a greater suffering, than to stand low in the opinion of a person who has a great share in our affection. Would we not therefore do every thing in our power, to obviate any jealousies entertained against us. I believe true love (like true virtue) has this advantage, that it is rewarded by every sacrifice we make to it; and that in some measure we enjoy the privations we impose on ourselves, in the very idea of what they cost us, as well as of the motives by which we are induced to them. Is it not in the power of a husband to recon-

reconcile

reconcile his wife, if she tenderly loves him, to any place or plan of life he is in, or likes himself? That woman who murmurs at situation, want of gaieties, &c. does not love her husband. We think we pursue our own will, when we pursue the will of those we love. Love and grief are the only two passions that can fill the immense void of the heart. Sensibility may occupy the soul entirely; the understanding never can: for to enable the understanding to judge, there must be at least two sensations present in the mind, the subject and the attribute.

“Juno, I have already said, is styled the goddess of marriage, which piece of mythology I fear is but too true; as there seems to be an unlucky moral implied in the fable, by there being so few happy ones. The first match she is recorded to have made, by the poets, is that for Æolus, the god of storms and tempests. I was very much pleased with a Turkish fable I lately met with, in which Solomon the Great, (says the story) after the building of that magnificent temple, so renowned in history, caused also a superb palace to be erected for his residence. Birds of every kind assembled at this palace, and, in process of time, the gift of speech was bestowed on them.

“Among the feathered throng was an old sparrow, who had a young mate with whom he was constantly bickering and quarreling; Solomon took great delight in listening to the discourse of his aviary, (for the great as well as ourselves, are sometimes pleased with trifling amusements.) One day the old sparrow, being more than ordinarily exasperated against his lady, burst out in the most threatening manner, “Wicked hussy! dread my resentment! provoke

voke me farther, and I will bring this palace about thy head, under the ruins of which, thou shalt remain crushed to death, and there find an everlasting sepulchre! Thou knowest not the extent of my powers." The poor ignorant female, unacquainted with the nature of things, believed what he said, trembled, and was mute. Solomon, who had been listening all the while, beckoned the angry bird to perch upon his finger, and spoke to him as follows: "Most puissant sparrow, I am as ignorant of thy power, as that little female thou hast intimidated; inform me, I pray thee, what means thou proposest to make use of to destroy such a massy pile of building, as that in which I now reside?" The sparrow, reduced to the most humiliating situation, answered thus: "Great king, thou hast overheard a discourse I did not intend for thy ear, and thereby brought me into a state of the greatest confusion! I know perfectly well my own capacities, and that I am a small and feeble bird; but *let me, I conjure you, O King! play the bravo with my own wife.*"

I ever am,

my dear Mrs. Pierpont,

most affectionately yours,

ELIZA DE CRUI.

L E T-

## L E T T E R XXVIII.

From the Same, to the Same.

DEAR MADAM,

ALLOW me now to present you the last ladies, as a farther illustration of the subject.

Your passion was to be esteemed learned; married a fool and a rake, flattering yourself with the female maxim, that a reformed man makes the best husband, and that a fool is easily managed. You now by experience discover your error, and are convinced a reformed man can never be virtuous; and that a fool is obstinate, and jealous of his authority; whereas a man of sense, thinks trifles not worth his attention.

Alas! (you say) it is impossible to convince a fool of his folly. I acknowledge I neither taught him wise or learned; but he has now the affectation of both. If we have a taste for any particular subject, we may do very well with a person who has none at all; but one who has only a smattering of it is intolerable. He assumes the title of a man of letters, without having been at school. Upon some people he is imposed, because there are some as ignorant and foolish as himself. He says he is a member of every university in Europe; and I firmly believe, if they were jointly to contradict him, he would have the impudence to persist in it, in terms utterly destructive to his pretensions.



He has not only a *weak* head, but a corrupt *heart*; and is of a temper that can neither be reproof nor advice. I see into his soul, and find there such a void, both of religion and morality, that I am equally shocked in my apprehensions of his fate here, and hereafter.

Where misery is constantly shifting from one scene to another, the pleasures of reflection can seldom have leisure to play. He is dissipating his fortune as fast as he can, without enjoying or obtaining any thing but contempt. Is there not more money given to be laughed at, than for any one thing in the world; though the purchasers do not think so? If in his finances it is made easy for the present, he does not care for to-morrow; and it is an invariable maxim of mine, *whoever breaks through all æconomy, will soon discard honesty*. He regrets nothing but the want of money; has no other feelings but what proceeds from the gratification of his passion, and lays frequently on me such commands which would be highly injurious for me to obey.

A Greenlander would as soon renounce the eternal ice of the pole, a Negro the suffocating heat of the line, as a fool his ridiculous connections of folly.

“ I am now sensible of my error; there is a secret and involuntary sympathy, that attaches us to generous minds—are not our affections inseparably rivetted by esteem, and in that case may we not defy even time itself to break the charming tie? O why am not I bound in such a chain?”

“ Because you judged otherwise when you made your choice. To love a *clown* may be a trespass against *opinion*, but to love a *fop* is a trespass against *nature*. If the boasted power of reason is very impotent, and those who rely most on it

generally the mortification to find the in-  
 iciency of it; what could you expect from  
 Can one farther pity you, notwithstanding  
 boasted knowledge, than for your igno-  
 If a man plants a *turnep*, has he any  
 for compassion when he is disappointed in  
 nding it a *pine-apple*? May we not say of  
 what Festus unjustly said to St. Paul,  
*much learning doth make thee mad.* You  
 yourself on a little knowledge; of what  
 is it, if it has not made you wiser and bet-  
 You married a man you despised, in order  
 w your superiority of understanding, which  
 e this very sufficient reason to deny you  
 —*because you affect to shew it.* The  
 st proof of folly appears in an affectation  
 quing in a woman, or talking technically.  
 e are many cases in which simplicity is the  
 st refinement. From our common educa-  
 e have not had information sufficient to  
 vert men's opinions relative to many  
 upon which we should therefore never  
 ot to shine in conversation.

What business has your husband, who is  
 ble of relishing it, with your overgrown  
 edge, the depth of your judgment, or  
 extent of your learning; if you are *not*  
 ed of a sweetness of disposition, and a  
 attention to the œconomy of your family;  
 do not the greatest justice to what is  
 e in him, while you throw a veil over his

How meritorious are the soft, the gentle  
 ings of a virtuous woman, who never tor-  
 her husband with complaints, but pati-  
 waits the return of his reason, which will  
 m to a sense of his faults, and the in-  
 he has done her. Jealousy and distrust

are the bane of love, whose essence is confidence. But if jealousy is expressed in unkind upbraidings, or what is worse, by haughty looks, and insolent contempt, it will hardly fail, if often repeated, to realize the worst fortune, which at first perhaps was only imaginary. But at the same time you must adapt your conduct to *your* character, though he does not support the dignity of *his*. All his commands that are inconsistent with prudence, or incompatible with the rank and character you ought to maintain in life; it is your duty to refuse, as a compliance would be criminal. It might thereby subject you to general censure. For a man capable of requiring from his wife what he knows to be in itself wrong, is equally capable of throwing the whole blame of her misconduct on her; and afterwards of upbraiding her for a behaviour, to which he is upon the same principles; will disown he has been accessory.

“ If poverty becomes the consequence of irregularities, there is no contending with necessity. But each state has its trials, and your patience is tried by it; the riches of the great are trials of their temperance, humility, and humanity. Had you no misfortune to struggle with, your age and compliant temper might have seduced you into dissipation, and might have deprived you of all the pleasures and joys you now daily experience, in a constant exercise of your duties. Zeno thanked God for his bad fortune, which made him a philosopher. Does it not place one above the other to which the prosperous deliver themselves up to with such ardour? The internal reflections you have, will attend you in every situation.

prove a happiness to you under the direction of reason.

If you lament, in this situation, that the gods forsake you, believe me it is groundless. Necessity does not take from us our *real friends*; it only releases us from those who pretended to be such.

You remember, when Jason repudiates Medea to marry Creusa, daughter to Creon, king of Corinth, Medea is enraged and threatens to destroy all. She is told it is not in her power; that her husband is unfaithful, and she has nothing left: "Yes, answered she, Medea has."

Your greatest unhappiness will arise from being under a necessity of submitting to do many things you dislike; is not this a proof how much we should be of censuring others? It is wrong to be at liberty to do what we please, and wrong to be tied up to do what we must. We are enabled thoroughly to judge of any man's conduct. The miseries of life prove more or less, in proportion as we lay them to ourselves. Many things are insupportable, only because we are weak! A well-disposed mind is the treasure we can possess. All other goods are unstable; and if they were more permanent, we should either grow weary of them, or live in apprehension of losing them at last. Does all fear consist in dread of future misfortune, does not the various states and conditions of life differ more in name than reality? Seneca says, "great riches only make us change the nature of our uneasiness." Has he not reason, that envy, inquietude, and fear which accompany it, differs little from the misery to which poverty exposes us. None are made to suffer above what they *can*, and therefore ought



to bear. Have we not all reason to remain contented with the disposition of Providence?

“When you consider, the plagues of the discreet proceed from *other people*, and the indiscreet from *themselves*, you will fit with a just compliment to yourself, and be content. Success having attended some, who imagined that the only cause of their unhappiness was the want of riches; experience taught them, that if there is an art which can procure us happiness, there is still one much more difficult and more rarely to be met with—the art of making a proper use of these riches. Gaiety is a better resource against poverty than riches against melancholy. When we see those who are in sickness, distress, or any other temporal afflictions; let us remember how much worse it is with the gay sinner; those who are given over to a reprobate life, and are cut off in the midst of their wickedness.

“You married a man of small fortune, one whom your reason approved, and your heart loved; and for his sake you rejected a man of fortune. You are perfectly happy—but—“Is it not, you say, some reproach to the œconomy of Providence, that such persons as Lady —, who have not hearts susceptible of tender emotions, tastes to enjoy, or desires to approve, should possess such advantages of fortune, while I am destined to practise the strictest œconomy.

Tell me why, good Heav’n  
Thou mad’st me what I am, with all the  
Aspiring thoughts, and elegant desires,  
That fill the happiest man? Ah rather why  
Didst thou not form me sordid as my fate,  
Base-minded, dull, and fit to carry burthen  
O

“Why was this heart of mine formed with so much sensibility! Or why was not my fortune adapted to its propensities! Tenderness, without the capacity of relieving, only makes the person more wretched than the objects who are for assistance.”

“Happiness is as likely to be found in a moderate fortune as in a large one: your's is sufficient for those who mean to live the life of reason. Imaginary wants indeed perpetually distress the under-thinking part of mankind; which are the hardest to bear: real necessities may be relieved by the friendship and humanity of others — But who can administer consolation to a distempered mind, insensible of real enjoyments, and eagerly grasping at shadows? The number of the artificial passions greatly exceeds that of the sensual. The latter are limited to the number of our senses; whereas the former, being the effect of opinion, are infinite; for the mind is incessantly active, and ever prone to incessant novelties.

“Lady —, whom you mention, has not those delicate feelings, you say she is defective; otherwise, like you, she would have made a happier choice, and not have sacrificed her felicity, in making it depend on so despicable an object as her lord. Will you then envy her a gain? Will you wear the mein of discontent to her presence because she outshines you in equipage, dress, and pomp? Exert your ideas with a noble confidence, and think that although you have not these things, it is because you have not sought, because you have not desired them. I possess, (you say) however something better; I have chosen my lot, and am satisfied: I live in that sweet tranquility, known only to

those, whom the smallness of their fortune obliges to moderate their desires, which may be as the source of true felicity. I am the happiest of women; Lady —— is a stranger to that delightful union of hearts, the sympathy of souls, which insure my tranquility. Happy one another, we never regret the loss of no scenes of dissipation, into which the heart never enters; where they meet without being impelled by affection, and part without solicitude. It is neither taste, the heart, nor even the hope of pleasure, unites them. Nor is it equality of rank, fortune, custom, but weariness of themselves, and that necessity of dissipation which they feel perpetually, and which seems attached to riches and splendour, that produce their conjunction. Diogenes went about the city of Athens, begging to the statues: being asked for a reason, he said he was learning to bear a reputation. Dissipated people should learn the same lesson. Can any statue be deader than most of the pursuits when they solicit for real pleasure. A wretch in possession of the reputed means of happiness, without enjoying it, would of his objects be the most ridiculous, were he not the most melancholy too. It being difficult to avoid vices in polite circles, where they have found the contemptible art of forgiving mutually every defect of the heart. The late Lord L——, at the Duke of B——'s masquerade, said, that he had been in search of joy the whole night, and that it was always in the next room.

This coy goddess, from stage to stage  
Invites us still, but shifts as we pursue.

ARMSTRONG

es not the fashionable world toil incessantly, appear in a conspicuous light, and are they lost in the multitude, and find their recompence very inadequate to their labours? On the contrary, in how eligible a situation am I placed, in a more retired way of life. My felicity depends on the affections of my husband, and the mutual intercourse of a few friends. I enjoy my wishes; all my attempts to moral excellence are centered in the hopes of rendering myself every day more and more worthy of the esteem of him I love, and by whom I am beloved.

All is calm content, heart-felt joy; every thing gives pleasure as it passes, and satisfaction. I do not suppose I am weak enough to expect that my husband will be always my lover, though he hitherto not laid aside that character. Passion must decay. I expect his will do so; and though it may be impossible not to wish the love might always remain, yet I hope I shall nevertheless I am grieved when he is turned into a cold husband, but consider it as the necessary condition of humanity. The gracious smile, the heart-felt tenderness, the look of affection, the repose in those we love, impart more solid consolation than all other acquirements on earth can give without them. In such a state, a woman's affections for her husband is composed of a mixture of fondness, a deference to his authority, and a confidence in his protection; from which arises the auspicious combination of complacency, condescension, and politeness. She is penetrated with a sensation inexpressible by words, similar to that with which an infant is pressed towards his parents; while a husband under the influence of that pathetic endearment, with which parents are affected towards their progeny. Under the protection of a man



of worth, distinguished abilities, honour, truth, a wife yields herself entirely to his guidance, receives every idea from the man of heart! like the *halo* of the *rainbow*, which exhibits the same, though fainter colours. She distinguished by his virtues: and with the satisfaction true love inspires, thinks whatever does is *wisest*, *most virtuous*, *discreetest*, &c. Her soul is so happily disposed, that every thing becomes capable of affording her entertainment and distress almost wants a name.

“ Their smiling infants, in participating their looks, and blending their features, add a firm tie to that of conjugal affection. The enraptured husband, and fond father, hangs over like Milton’s Adam, with looks of cordial enamoured, gazing with transport on the eternal cares of the happy wife, and discovering these pledges of their fond affection, all the father’s beauty: while she relates a thousand anecdotes of their ripening judgments; flatters her fond bosom, they are presages of inheriting their father’s understanding. Even to an uninterested person, the expanding of an infant must be a delightful entertainment, but to fond parents must not the pleasure be exceedingly delightful? Thus their years pass in that sweet intelligence of two hearts charmed with each other without weariness, without inquietude, without any other jealousy than that of fearing not to please as much as they love; which occasions a desire of uniting in themselves every thing which has power to captivate a heart. If they are in company, she busies herself with him alone without disobliging any body. The art of conciliating our choice with complaisance is a secret of delicate minds: coquetry studies this; lovers acquainted with it, without having learned

But every medal hath its reverse, every felicity carries its abatement; for thus happy, thus delighted, how very soon may her rejoicing be turned into mourning! Her beauteous infant may be snatched from her fond embrace, may sicken, pine, and die, “How is nature, (says Lord Orrery) revulsed on such an occasion!”

When a mother, recollecting all her sufferings for this departed innocent, only by what attaches herself the more to it. But the tender solicitude of her beloved consort, his soothing sympathy, and affectionate participation of her sorrows, will restore her mind to reason and peace.

“But oh! what friendly person will be at hand to succour and support her under the poignant distress and unutterable woe of losing this best of men: this pattern of her virtues, friend of her heart, and partner of his joys! when she exclaims, like Andromache, “he was father, mother, brother!”

Under the first attacks of extreme sorrow, nature must be left to itself: at such moments the consolations of friendship by their infectious tenderness only increase the sensibility of the sufferer, and feeds the sorrow it pretends to deplore, by strengthening the impression which nothing but the external rubs of time and accident can thoroughly efface. After time had blunted the asperities of anguish, as friendship is particularly designed to alleviate the evils of life and insensibly to wear away the pains of the wretched, a participation of affection may communicate a soft and affecting sentiment to melancholy, that content never feels, and be grateful to her afflicted heart. The height of her philosophy can only rise to resignation, to the decrees of the omnipotent and all-just Disposer of events; but a thousand tender recollections will still make her

her sigh in secret, though her grief will not resemble the loud tumultuous passion of those whose houses are ransacked by invading enemies; but that affliction which acquiesces in the decrees of the Almighty without murmuring, although the object departed is too dear to be relinquished without the most penetrating distress. Those who say philosophy can go no farther, and teach us not to feel, mistake its use and make dull apathy usurp its place. And those who affect to denominate the sensibility of their souls, the effect of philosophy, and the manifestation of a fortitude untouched by human events, can no more impose on the thinking and humane, than Alexander did, when he affected to throw off humanity and become a deity. Let it be remembered, in that instance, when the divine perfection was included in a human form he chose to yield to the impulse of this affection of the mind. Our Saviour wept over the grave of Lazarus. Tears, when time has matured a pungent grief into a sweet melancholy, are not hurtful; they are as the dew of the morning to the green herbage.

“A sensible woman will not permit her affliction to interfere with her moral obligations, nor will obtrude her sorrows on the world; real grief is very silent in its operations: Lady Russel whose sincerity is not to be questioned, the many years she survived her beloved Lord, was very careful not to attract observation in those stated times she had set apart for deploring her loss, and rendering herself acceptable to the supreme Being. “I always suspect (says Mrs Griffith) that a person has only the appearance of grief, sense, courage, or philosophy, who affects to manifest them upon every trifling occasion.” The many years lady Russel survived he

her Lord, is a melancholy proof that nothing kills so slowly as grief.—The consolations in this situation are, he whom she laments can never suffer for her what she must bear for him: that it is impossible any thing so natural, so necessary, and so universal as death, should have been designed by Providence as an evil to mankind: that had he lived, her sincere affection would have led her implicitly to conform to his inclinations; her views would have been confined to this earth, and too strongly attached to human objects to have properly obeyed the Giver of the blessings she so much valued; who is generally less thought of, in proportion as he is bountiful. Thus will her piety and patience make her calmly submit to the decrees of Providence; and if her mind is properly regulated, her extreme sensibility will never exert one word or thought, which is not dictated by humble piety and the most exemplary resignation.

“To be separated by death from a man we love, is a less evil than to be obliged to live with one whom we hate. This punishment at least is longer, and is inflicted to the last hour with equal rigour; grief on the contrary, however violent, becomes every day less and less. It is by neglecting to observe this circumstance, that we deceive ourselves. We imagine that this piercing sorrow will continue to the end of life; and (even to myself, as I write) it appears a defect in delicacy of sentiment, to dare to think at ever being less touched at the remembrance of our loss; we imagine we shall ever sigh under insupportable despair.

“Experience of what has *been*, shews us that nothing more is necessary than to leave your affliction to time. Time will infallibly remove it; and you will at length find yourself exactly in the  
the



the same circumstances, as you were before you possessed what you have lost. After a long interval to have *lost*, and not *possessed*, is almost the same thing. Your sorrow will be changed a tender remembrance. Or it may be wholly obliterated, or give place to a new engagement. Do we not daily see this, in life? Therefore must be by far the most common case: though we have had many instances to the contrary and it must depend entirely on the sensibility of the sufferer. If that is exquisite, the only happiness in such a situation must arise from religion, good sense, and a vigorous though mild exertion of reason. A person capable of tender impressions, must have a great fund of sensibility, sentiments of probity, and a taste for every virtue. And then one is almost sure of being unhappy. However, in the height of our distress, we flatter ourselves we are superior to the rest of the world that our being is more perfect, our soul more elevated, because more sensible. Thus every body, if they lose on one hand, strive to gain on the other, and even from adversity itself draw consolations. As to loss of children, how many parents have rejoiced in the recovery of a child who only lived to reproach, perhaps to disgrace them! How many have mourned, bitterly mourned, for children, whom perhaps God only rescued from dangers and difficulties to which he knew their strength would be unequal. Thus every situation has its comforts. The additional satisfaction from the taste of pleasures in the society of one we love, is admirably described by Milton, who represents Eve, though in paradise itself, no farther pleased with the beautiful objects around her, than as she sees them in company with Adam, in that passage so inexpressibly charming.

With thee conversing, I forget all time,  
 All seasons and their change ; all please alike ;  
 Sweet is the breath of morn, her rising sweet  
 With charm of earliest birds ; pleasant the sun  
 When first in this delightful land he spreads  
 His orient beams, on herb, tree, fruit, or flow'r.  
 Glittering with dew ; fragrant the fertile earth  
 After soft show'rs, and sweet the coming on  
 Of grateful ev'ning mild ; the silent night,  
 With this her solemn bird, and this fair morn,  
 And these the gems of heav'n her starry rain :  
 But neither breath of morn when she ascends,  
 With charm of earliest birds, nor rising sun  
 In this delightful land, nor herb, fruit, flow'r,  
 Glittering with dew, nor fragrant after-showers,  
 Nor grateful ev'ning mild, nor silent night,  
 With this her solemn bird, nor walk by moon  
 Or glittering star-light, without *thee* is sweet.

You have often told me I should laugh if my heart was breaking ; you rate my powers too high, all I can do is to suppress uneasiness, and speak in light terms on subjects which affect me but too sensibly. Farewell, my amiable friend : unfortunate as the state of marriage is, I am hopeful you will once more be induced to enter into it with a friend of mine, by which I sincerely think, you will recompense yourself for all your past sufferings.

Yours affectionately,

ELIZA DE CRUI.

L E T-

## L E T T E R XXIX.

From Mrs. Ross, to Lady FILMER.

DEAR MADAM,

MISS Byron has been informed by the young lady (I formerly mentioned to you) of her misfortunes; and as they are nearly connected with a friend of yours, I make haste to communicate them to you. This unhappy young creature informed her she owed all her misfortunes to having deceived her mother: and neglecting that maxim, that if people indulge themselves, in every thing they may do, they will soon do *what they ought not to do*. Her amiable protectress endeavoured to wave the subject, but Miss N—— said, “Madam, I perceive your delicacy; few, like you, know how guarded they should be when they speak to the unhappy, whose sorrow and dejection are apt to dispose the heart to interpret into an unkind or bitter sense, every expression that does not breathe the greatest gentleness and affection. You, madam, are my benefactress; I can have no reserve to you: women who would not be *exposed*, should not put themselves out of their own power. As my errors are known to myself, were it not on account of my family, I should not care if they were known to the whole world. I am not like one of the Spartan dames, ashamed of nothing but detection.

“My mother was left a widow, with seven children, two sons and five daughters: her jointure was not equal to her birth; nor the œconomy she was obliged to exert, to her pride. The extreme attention she was obliged to bestow on the minutiae of her family afforded her very little time to instruct us in our moral or religious duties. But however deficient my mother was in

in enforcing other precepts, I must do her justice, in saying, she used to harangue on *virtue*, which she reduced to a *single point*. As this is the only point in which I have erred, I do not mean to condemn *her* to exculpate *myself*. The misfortunes I have met with, and the retirement I have been in, have however taught me to reflect that *virtue* is not wholly comprized in chastity, which is only a concomitant; and that it is necessary a woman should have every other moral virtue." Miss Byron told Miss N——, she was entirely of her opinion; that the common manner of teaching young ladies the first duties, she looked upon as the most shocking neglect in their education: "so little is this essential part regarded, said she, that if you ask a fine lady of what religion she is, she is astonished at the question, and can scarce give any rational answer. If you proceed farther, and touch upon the rules and tenets of it, you find them totally ignorant: and in either sex, where they have not any religion, there can be no dependence upon them; for it is very easy to conceive what that man or woman's action must be, who misbelieves in future rewards or punishments." Miss N—— having subscribed to these sentiments, and acknowledged her own ignorance in these points at that period, continued her story as follows.

"My mother's great plan was to get us married, or in other words, off her hands. When we went to a public place, she questioned us who had taken notice of us: our reception was always adapted to the rank of fortune of those who had paid us attention. This foible in my mother led us insensibly to falsehood: we purchased her good humour and partiality, by claiming honours and distinctions which had never been paid us.

Mr.



“ Mr. —, a nabob, made his address to me; he had nothing but riches to recommend him, and I despised Plutus too much, to enter into an engagement where *he* only presided. Under a pompous appearance, the fortunate clown was too visible: like a foundered horse that walks in a state procession, under whose gorgeoustrappings are still seen his tottering limbs. My mother was blinded to his imperfections but a partiality which Lord H——, only son to Lord Chester, inspired me with, rendered him odious in my eyes. Lord H—— and I engaged ourselves to each other; and I foolishly promised to conceal it from my mother. The young woman who engages to keep her lover's address a secret, is generally brought into a plot against herself; and oftner still against those to whom she owes unreserved honour and duty. Sensibility is dangerous, unless it has a proper direction and, in that case, the greatest circumspection is required. A heart which is in itself tender, is always easy of persuasion, and is susceptible of all the softer sensations. And when our sex indulge a reverie upon a sentiment, fancy sets off with all its charms, it becomes gradually the reigning affection of our heart. My mother had not, by tenderness and affection, gained my heart, while it was yet in its infancy: she might then have formed it, she might then have had the virtuous possession of it; and might have secured its confidence. When precepts are not sweetened by the endearments of nature they, in a great measure fail in their due effect. At a certain age, the danger of the passions are great: but these passions do not actuate more forcibly than a mother's affections, when she is the friend and confident of her daughter. They are not stronger than the impressions of education, the principles of honour; that virtue, that modesty

modesty, that generous pride, with which youth ought always to be inspired, especially where the heart is susceptible.

'Tis but instruction all ! our parents hand,  
Writes in our hearts the first faint characters,  
Which time re-tracing, deepens into strength,  
That nothing can efface but Death or Heaven.

“ There lived with my mother a splenetic woman, who could not be happy without having somebody to find fault with. She was an old coquette, who railed at the present decline of taste ; and being no longer able to attract *admirers*, sought for *victims*, and was resolved to be *feared*, since she could not be *loved*. Exclusive of this propensity, it is commonly a received maxim among persons of a certain age, that young people are always in the wrong. I never yet knew a person fond of prying into the secrets of others, that was fit to be trusted. The curiosity of such is governed by pride, which is not gratified but by whispering about a secret till it becomes public, in order either to show their consequence or sagacity. This woman overheard Lord H — conversing with me, and threatened that she would instantly acquaint my mother of his being my lover. He represented to me the unhappy consequences that would attend this discovery, that his father might send him abroad, and used every argument love could enforce, to make me instantly leave the house : he said in a few months he would be of age, when he would marry me ; and that in the mean time, would place me in safety ; where he should himself never presume to come, without my permission. I yielded to his request. I do not pretend to justify myself ; but, without doubt, there are some circumstances in life, where the distress is so high, and the mind in such an anxiety, that a person may be pardoned the being thrown so much

much off their guard as to be drawn into actions which, in the common occurrences of life, would admit of no alleviation. Oh! my dear madam, how unhappy is that mind, which, with right intentions, feels a consciousness of error in its resolutions. Alas! how is it possible to escape, surrounded with smiling snares on one hand, and by unkindness pressed into the toils on the other? Are not women who go astray from the paths of virtue, generally more to be pitied than condemned; as their faults more frequently arise from their misfortunes than their vice? My first error undoubtedly was the cause of all the rest; how hard, how next to impossible to avoid many lesser deviations, after we have been betrayed into a capital one! Lord H — continued to treat me with the most distant respect; and as the time was near elapsed when he could make me his wife, I became perfectly easy and happy, and thought it even sweet to suffer for the man I loved; although I was informed the woman who lived with my mother, had made many additions to my imprudence. These people who conceal nothing they know, very often communicate what they do not know. Envy always knows more than it will confess, and more characters are destroyed by indirect insinuations than any other way. And those who are very eager to tell news, are seldom in a disposition to wait and collect the evidences of its truth.

“ Nothing is more fatal to happiness or virtue, than that confidence which flatters us with an opinion of our own strength, and by assuring us of the power of retreat, precipitates us into danger. In love, contrary to religion, it is want of faith that saves us. This was the situation of my affairs, when one evening the Duke of C — had seen me at the window, and (being ignorant who I was) forced his admittance into the  
the

the house. This made Lord H—— jealous; we quarrelled; he told me with the poet,

My heart, tho' full of rage, was free from malice,  
And all my anger but excess of love.

I was too much softened. Melancholy and affliction enervate the soul, and lay it open to every soft and tender emotion. Reconciliation is the tenderest part of love. The soul here discovers a kind of chastity; and being forced back, returns with an additional violence. I forgot every consideration, but that of my lover.—As soon as I recollected myself, it is impossible to give you any idea of the distraction of my mind. All my guilt stared me in the face! I accused him, myself, and heaven, which had withdrawn his protection from me in the hour of danger! I ordered him to depart, and never see me more!

“ Lord H—— wrote to me, renewed his vows of fidelity, and declared he considered me as much his wife as if the ceremony had passed; and that it wanted only a few weeks, when I should be really such in the eye of the law. I was mollified, I saw him; and truth obliges me here to confess, that I conformed to his wishes.—I was too soon convinced that he was, like the rest of his sex, who make no scruple of seducing women without loving them; who are lavish of their adorations while *they resist*, and of their unkindness when *they yield*. She that considers this, will shun like death such baits of guilt and misery.

“ I believe the hyæna was a male devourer, though the men to extenuate their own guilt, made the creature a female. I soon thought I saw a great change in Lord H——; I perceived him disquieted and uneasy. I used my influence with him to make me a partner in his griefs, but I urged in vain; I was willing to think favourably of my lover; it was my interest to  
please



please him, as the time was near elapsed in which I was to become his wife. I recollected the too often captious behaviour of husbands to their wives, and concluded this must always be the case after possession. On the contrary, women are almost sure of preserving men's attachment, while they do not lose sight of a proper *retenue* to them: Hope gives an ardour which subsides in certainty. But to put any constraint on a lover that is tired, is only to tire him the more. I therefore cheerfully submitted to the great change of disposition I perceived in him, and redoubled my attentions to please him. This appeared to me only to increase his misery; and I then from my own experience was convinced, that if a woman discovers a man all the *love* she has for him, she only employs herself to make him ungrateful.

“ Love, contrary to all other passions, shews itself more in small things than in great ones. When a person begins to show an indifference towards those lesser cares (which real affection is continually suggesting), one may venture to pronounce that their attachment will not survive. These fears were realised one evening: he dropped a letter. I did not perceive it until he was gone. Figure to yourself, Madam, the situation of my mind, when I discovered a treaty of marriage was on foot between him and one Miss Cistor. I impatiently waited his next visit. A heart that had been so sensible as mine, could not easily resolve to become indifferent. We hate, we love, often before we can attain tranquility, and we still preserve some distant hopes of our being mistaken in our conjectures.

“ Lord H—— had undoubtedly missed his letter, and was ashamed to see me, because he never came afterwards. The shock was too much for me to bear: the uneasiness of my mind brought

brought on a severe fever and hysterical complaints I never had before. A virtuous mind, in the most exquisite distress, receives support and consolation from the consciousness of its own innocence; but distress which is the consequence of an unlawful flame indulged, cannot hope for its succour. As long as I had expected Lord — to fulfil his engagements, my virtue had been lulled asleep; I had been prevented from turning to myself, and from perceiving the abyss, on the flowery borders of which I had been lulled with such frantic security. But now I found myself ruined, deceived, and abandoned! Yet, my dear benefactress, if we had more candour ourselves, we might with a better grace complain of dissimulation in others. A girl who conspires in concert with her lover, to deceive her mother, has no right to repine, or be surprised at his deceiving her in his turn. Although sensible of this truth, it only added to my misery, and I looked on all my misfortunes as proceeding from myself.

"Had he taken me for ever, said I, to my faithful Sally, the purpose of my life would have been to please him; as he has left me, I have nothing left but to die, after worse than death has happened to me.

"This worthy girl brought me a learned friend, in the neighbourhood, who convinced me, that religion is the only means by which we can arrive at true happiness; and that to maintain the perfection and dignity of our nature, we must rely on the authority and word of God. At his advice I left my lodgings, converted my diamonds to money, and came to this place; but not before I sent a letter to Lord —, which was dictated more from tenderness than resentment, and written rather with tears than ink."

By

By the assistance of an uncle, (who only covered her last week,) she proposes to go to — there she can experience no oblique proaches, no malicious insinuations from rigid censurers of her own sex. Unfeeling prudes! who are virtuous from circumstance or neglect, not from principle. Do not for almost countenance another's loss of virtue by manifesting their own apparent want of humanity?

And does not your Ladyship think, that the severity of women to each other, is of dangerous consequence to those who have once erred? Such a penitence as Miss N——'s must surely rank the contrite offender next to the offending innocent, if not exalt her above the perseverant of untried virtue.

A Being infinitely pure and perfect, was moved to pity by the sins of his creatures; shall we then, whose offences are numberless, refuse our pardon and assistance to those, who may no more properly be called fellow-creatures, than fellow-sinners; because their offences are of deeper dye than our own? Especially as the different degrees in which we rank our guilt and theirs, may possibly proceed from self-partiality. For if we take into our account the superior temptation, and (commonly when they err) inferior advantage of education to reprove them, the balance may not, to an all-seeing eye, appear in our favour. I ever am,

Dear Madam,

your Ladyship's

affectionate and

obliged friend,

MARY ROSS.